The LUTHERAN

PREPARING FOR CHRISTMAS

The creche is assembled

Vol. 41, No. 12

DECEMBER 17, 1958

Misplaced Star

I HAD BEEN Christmas shopping all day. And now my eyelids were doing their best to prevent my eyes from seeing the bit of light produced by the bulbs in the ceiling of the commuters' train.

PERHAPS IT WAS my tiredness that made me almost refuse to notice the bright light which suddenly appeared in the darkness beyond the train. A huge white star shone in the sky. Could I be dreaming that I was in Bethlehem on *that* day?

As the train came nearer to the object to my surprise I saw that my star was made of wood and light bulbs, faster to a television antenna. At a still clo distance I spotted tiny colored bulbs le ing from the star to a building belo And as the train came parallel to lights I discovered that all of that b liancy led only to a dismal-looking cor saloon.

"HOW HUMAN," I thought. For a r ment our eyes are lifted up and we beh the glory of Christ. Then we allow o selves to drift back into the drearin typified by that streetcorner scene.

—DONALD M. BRAVI

The LUTHERAN *News Magazine of the United Lutheran Church in America*

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Loan funds will help mission congregations to build chapels . . . East German churches relax confirmation rules . . . LWA to aid Africa radio

THE CHURCH IN THE NEW

Mission board borrows

At its Dayton convention in October, the United Lutheran Church had authorized its Board of American Missions to borrow up to $8 million. The money would be used to provide second mortgages or "church extension loans" for young mission congregations, enabling them to build chapels or churches. The loans would supplement first mortgages and funds raised by the congregations themselves.

Some missions must wait three years or more for a meeting place of their own, ULC delegates were told. More than 461 building programs await aid during the next two years.

This month the mission board dug into its new resource for the first time. Board members authorized the borrowing of $1.5 million to be parceled out in church extension loans. An additional $1.5 million might be borrowed in July, 1959, if needed, the board agreed.

"Real results" of this new financial aid would be seen in July, 1960, Executive Secretary Donald Houser promised. Congregations would then be moving into quarters provided with the aid of the new funds.

76 congregations added

Before the close of 1958, 76 new congregations will have been added to the church's rolls, Dr. Houser reported. All-time record was set in 1956, when 90 congregations were organized. Last year's total was 65. Plans for 1959 envision organization of about 70 congregations.

Reporting on a recent Alaska trip, Dr. Karl Henry, director of survey and research, urged expansion of mission work in the 49th state. The board voted to enter at least two new fields in Alaska at the earliest opportunity. The ULC now has congregations only at Juneau and Sitka.

Mission progress was also reported from the other northern extreme, 4,000 miles east of Alaska. Before Easter congregations will be organized at St. John's and at Corner Brook, Newfoundland, the board heard.

Pastoral Care Center planned

A pioneer effort in urban church work was approved as the board voted a fund of $18,000 for 1959 to set up a Lutheran Pastoral Care Center in downtown Pittsburgh. The center will be located in First Lutheran Church, in the heart of Pittsburgh's business district. The church ministers to crowds of office workers at noontime and weekday services. Many—including non-Lutherans—seek pastoral advice and counsel.

A pastor-counselor, a case worker and an office secretary will staff the center which will be administered by a local consulting committee. Its services will be available to all Pittsburgh area churches.

East German tensions ease

Lutheran leaders and representatives of the Communist East German govern-

nent had last July concluded an agreement to eliminate "disturbing factors" in church-state relationships. The Lutheran churches form the largest religious group in the East Zone.

Despite the "agreement," government officials continued to pressure church members into sending their children to youth dedication rites and, in some cases, to resign from the church, according to a Reuters dispatch. Church youth meetings were banned in some places on the ground that they were not confined to religious themes, or that attendance was too tiring for the young people. Several pastors were fined for infringing a 1951 law which required that all church functions must be reported to the police in advance.

This month the Conference of Evangelical Bishops in East Germany met in Berlin, reported that for the first time no new difficulties had arisen between their churches and the state. The bishops voiced "reasonable hope" that restrictions which still hamper church life could be removed through continued negotiations with government leaders.

Confirmation plan altered

Basic conflict had centered around the Communists' atheistic youth dedication ceremonies, which were aimed at supplanting the Christian rite of confirmation. The Reds urged 14-year-olds to shun the church's educational program and participate in the youth dedications. Church leaders ruled that children who took part in the atheist program could not be confirmed.

Resistance to the Communist program by parents had reduced its effectiveness for some years. New pressures by the Red regime had caused increased problems, however. Unless children went through the youth dedication, they could not attend colleges and universities or qualify for some forms of employment.

Recognizing the new difficulties, the East Zone churches in Saxony-Anhalt and Thuringia recently came up with revised plans for confirmation. Instruction would be completed on Palm Sunday as usual, they agreed, but a nine-week waiting period would follow before the children would be received into full communion with the church. Those who took

CROSS OF ORDER OF MERIT of West German Republic is conferred on Dr. Clarence C. Stoughton, president of Wittenberg College, by Dr. Margarethe Bitter, West German consul at Cleveland. Ceremony on Dec. 1 recognized educator's efforts to "promote understanding between the peoples of our two countries," Dr. Bitter said (story on p. 38).

part in youth dedication rites would not be barred unless they used the government-sponsored program as "an express denial of the Gospel."

Further changes likely

Greater flexibility in confirmation practices in the future was foreseen by the Rev. Udo Smidt of the Church of Lippe. He is a member of a commission named by the Evangelical Church in Germany to study the problem.

Children might be confirmed at the age of 10 or 11 and admitted to Holy Communion, he said. Full church membership would be deferred until they were 18 years of age, however. This plan would also remove the "quasi-sacramental character" of confirmation, he added.

East Zone churchmen suggested that confirmation be deferred until the age of 18, as is done in Holland. All who sincerely desired it would then be confirmed, regardless of whether they had gone through the Communist ceremonies at an earlier age. The traditional age of 14 had been chosen only because at that time most children complete their elementary school education, they pointed out. In former years, many children then left school to seek employment.

Africa radio gets NLC support

There should be a powerful short-wave radio station to beam Christian programs to Africa and southwest Asia, the Lutheran World Federation's executive committee has decided. Construction would cost about $400,000 and annual budgets would be about $70,000, the LWF unit was told. Site of the 50,000-watt transmitter would depend on agreement with a government, preferably Ethiopia.

Meeting in Chicago early this month, the executive committee of the National Lutheran Council endorsed the plan for the station, agreed that "Americans should participate generously." The committee voted to allocate a total of $225,000 to the proposed station. An annual contribution of $75,000 will come from Lutheran World Action funds in 1959, 1960 and 1961. The committee expressed the hope that an additional $75,000 would be donated by foreign mission boards of American Lutheran church bodies, with the rest of the station's cost met by mission societies and LWF-affiliated churches in Europe.

LWA reserve funds will provide $175,000 for construction of an interracial Lutheran center in Dar es Salaam, seaport capital of Tanganyika, Africa. Lutherans make up Tanganyika's largest Protestant body, with 265,000 members. The center will provide office space and conference areas where Africans and whites will be able to meet, sleep and eat under one roof without discrimination.

Amish buy back horses

Old Order Amish Mennonite farmers in Ohio had refused to pay U.S. Social Security taxes. The sect members held that the government program was a form of compulsory insurance. Their teachings forbid purchase of insurance on the ground that it implies lack of trust in God and a sinful desire to escape the consequences of his judgments.

The embattled farmers did not have bank accounts, insurance policies or automobiles which the government could attach. As a last resort, internal revenue agents in October seized 19 of the farmers' horses. They took only buggy horses, leaving draft animals needed to work the farms. Buyers were slow in coming forward to bid on the horses, however, and each horse cost Uncle Sam a $2.50 daily board bill.

Last month the problem was suddenly

settled. Horse dealers who trade with the Amish bought the animals from the government. The Amish farmers then bought them back from the dealers. Everybody was satisfied. The government got some money, the dealers made a profit, and the farmers got their horses back without compromising their refusal to pay social security taxes.

Internal revenue officials, however, were said to be brooding over what they would do next year to collect the taxes. The Amish hoped that Congressional action might meanwhile excuse them from participation in the Social Security program.

RUSSIAN EXARCH ON VISIT HERE
Archbishop Boris

Soviet admits U.S. priest

Under an agreement adopted when the U.S. gave diplomatic recognition to Soviet Russia in 1933, a Roman Catholic priest was to be admitted to Moscow to provide spiritual care for Roman Catholic employees of the American embassy. The agreement was honored until 1955, when the Soviet government expelled the Rev. Georges Bissonette, an Assumptionist priest. The move came in retaliation against U.S. government refusal to permit Archbishop Boris of the Patriarchal Russian Orthodox Church to remain permanently in the U.S. as resident head of that religious body, which has only a few congregations in this country. Most Russian Orthodox congregations here are part of the Russian Orthodox Greek Catholic Church of America, which does not recognize Moscow's jurisdiction.

This month Archbishop Boris was back in the U.S. for a three-month visit. He will visit parishes which adhere to the church group headed by Patriarch Alexei of Moscow.

At the same time, Russian authorities indicated they would consider an application for a U.S. priest to enter Moscow. Roman Catholic sources said the Rev. Louis Dion would apply. He had been refused a visa by the Soviet government in 1955.

Gain reported in Spain

Protestants in Spain suffer "difficulties and disabilities" although there is no violent persecution, Dr. Thedore F. Adams, president of the World Baptist Alliance, reported after a visit. Restrictions on marriages, closing of church buildings, denial of the right to publish literature or advertise, and job and housing discrimination were the major handicaps, he said. He estimated that there were 20,000 Protestants among Spain's 29 million people.

A German audience heard Dr. Manuel Gutierrez-Marin of Barcelona, president of the Spanish Evangelical Church, present a somewhat brighter picture. Despite "persecution and oppression" the Prot-

estant church in Spain is growing rapidly, he said. Protestants in the Barcelona area increased from 1,000 to 12,000 in the last 20 years, he reported, and even some Roman Catholic leaders disapprove "the suppression of Protestants."

In Bilbao, Spain, Bishop Gurpide Beope warned Roman Catholics that "a number of non-Catholic sects" were increasing their activities in his diocese on a "considerable scale." He urged parishioners not to remain "trustfully asleep" but to keep authorities "fully informed" about activities of non-Catholic groups.

Meat on Friday to cost more

Because of their service to Christendom in repelling the Moslem invasion in the Middle Ages, Roman Catholics in Spain have for centuries been freed from their church's laws of fasting and abstinence except for certain days. The dispensation permits Spanish Catholics and foreigners resident in Spain to eat meat or anything else except on days of penitence before Christmas, Good Friday and the other Fridays of Lent.

To gain the privilege of the dispensation, Roman Catholics in Spain have been required to pay a small "alms," which is said to average about four cents each. On Advent Sunday the price went up. New scales, fixed with the approval of the Holy See, were read in all churches. Those with incomes less than $400 yearly must pay two cents. Those earning from $2,000 upwards must pay two dollars or more. Funds collected through the alms are used for various charitable projects.

Council voices social concern

The responsibility of the churches to society was a major concern as the General Board of the National Council of Churches met in Chicago this month. "The Christian churches of the United States and their councils not only have the right but also the duty to study and comment on issues, no matter how controversial, in the realm of politics, economics and social affairs," a resolution declared.

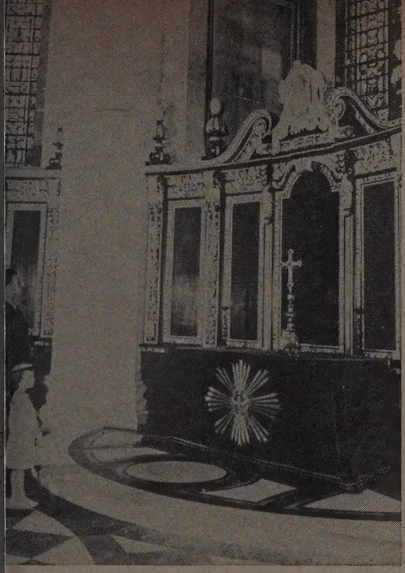
The statement was made after discussion of a proposal made last month by the council-sponsored 5th World Order Study Conference at Cleveland. The conference, among other matters, had recommended U.S. recognition of Red China. Some individuals and groups had criticized the action. The conference had spoken only for itself, the council's board made clear, but it had spoken "with a mighty voice" and "put into public discussion issues of high moral and spiritual as well as political, significance."

Laws must be supported

Bombing of churches, synagogues and schools by lawless elements should arouse Christians to the need to remain alert, another board resolution said. Christians have a responsibility to support law and order, it added.

Churches must not be used "as a pawn for circumventing or nullifying the Supreme Court decision" on desegregation in public schools. Dr. Oscar Lee had earlier told a meeting of the council's Department of Social and Cultural Relations. The U.S. is moving toward equality in education for all citizens, he said, and churches are being challenged to encourage and strengthen the public schools.

Dr. Roy G. Ross, the council's general secretary, hailed the past six months as one of the "most interesting and fruitful periods" in its eight-year history. Laying of the cornerstone for the new interchurch center in New York, the Cleveland conference and the Denver meeting of the United Church Women were cited as highlights. He proposed a $12 million



MEMORIAL CHAPEL for American soldiers who died in World War II was dedicated Nov. 26 in St. Paul's Cathedral, London. Vice President Richard M. Nixon, Queen Elizabeth, and Prince Philip attended dedicatory service which was conducted in the cathedral by the Archbishop of Canterbury

operating budget for 1959, which was approved by the board.

ULC called most urban

The United Lutheran Church has a higher proportion of city dwellers among its members than has any other American Lutheran body, according to the Rev. Carroll L. Charles, Urban Church Secretary for the Board of American Missions. A survey reveals that "between 70 and 80 per cent of United Lutheran strength is in urban areas," Mr. Charles said.

California's United Lutheran population is 99.4 per cent urban, Mr. Charles reported. "Florida should run a close second," he said. New Jersey, with 94.9 per cent in urban areas, and New York, with 91.1 per cent, also show the church's greatest strength to lie in the cities. Indiana's United Lutherans are only 62.2 per cent city dwellers, Mr. Charles said.

Each year sees a higher proportion of America's population living in cities, Mr. Charles continued, so the ULC's urban strength places it "in an advantageous position to serve America in the future."

NLC fills two posts

Two Evangelical Lutheran Church pastors were this month named to offices in the National Lutheran Council. To head its Division of College and University Work, the NLC called the Rev. A. Henry Hetland, who for the past five years has been the division's western regional secretary. To head its Department of Theological Co-operation, the council chose the Rev. David M. Granskou, who is completing work for a doctorate at Princeton University.

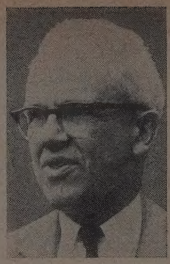
Mr. Hetland, 46, served congregations in Wisconsin and Michigan before becoming campus pastor at the U. of Wisconsin in 1944. In 1953 he was appointed to the regional office. He will succeed Dr. Donald R. Heiges, who is now dean of the Chicago Lutheran Seminary.

Mr. Granskou is the son of the president of St. Olaf College, Dr. Clemens Granskou. His duties will include arranging theological conferences and liaison with the Lutheran World Federation's theology department. He succeeds the Rev. Charles P. Carroll.

And so forth

Unity of Christians in divided Germany will be the theme of the 1959 German Church Day rally at Munich Aug. 12-16. More than 500,000 participants are expected, including about 30,000 from the Soviet Zone.

WASHINGTON



By ROBERT VAN DEUSEN

AFRICAN CONFERENCE

EVENTS ARE happening so fast in Africa that it is hard to keep up with them: the new, tough premier in tension-torn South Africa . . . the military coup in the Sudan . . . the decision of Ghana and Guinea to federate.

The latest and most significant development was the All-Africa People's Conference in Ghana's capital, Accra. For a week this west African "boom town" was crowded with delegates from all parts of the continent. Young men, mostly in their thirties came together to map a concerted strategy, for a score of colonies with nearly three times the area of the United States.

This was not a conference of governments, hedged by political caution. The voting delegates were members of nationalist parties, plus representatives of labor unions, women's associations, religious groups. They were people dedicated to charting the future course of rising nationalism.

Some were on political blacklists, traveling thousands of miles in spite of police restrictions with the aid of the unofficial resistance network. Some came without passports, and will be unable to return to their countries until independence comes. Others were acknowledged leaders, including several premiers and two probable future premiers, Julius Nyere of Tanganyika and Tom Mboya of Kenya.

In addition to delegates from Africa communities of African descent in other parts of the world and organizations interested in Africa sent representatives. Several came from the U.S., sent by the American Committee on Africa and the National Association for the Advancement of Colored People.

What did they want?

THE AIM of the delegates was simple but profoundly significant: to work together on a blueprint for orderly progress toward independence. They shared the conviction that their greatest strength lay in unified strategy.

Sensitive to world opinion and to the moral weakness of terrorist tactics, they preferred passive resistance. Together they hammered out a pattern of nonviolence for the colonial territories concerned. Strikes and boycotts, if they became necessary, would be financed by a $6 million fund provided by eight independent African nations.

To send a delegate to the conference a party or organization had to subscribe to three aims: (1) internal self-government now (not necessarily immediate independence); (2) universal adult suffrage now; and (3) racial equality now. Uniting on this platform, nationalist leaders intended to set up a timetable that would bring independence to all the countries of Africa in the next ten or fifteen years.

FOR INSIGHT into the Africa of today and the role of Christian missions there be sure to see the movie *Mark of the Hawk*. Filmed in Africa by the Presbyterian Church, it depicts with power the surging cross-currents of the seething continent. You will go away with Sidney Poitier's plea ringing in your ears: "Give us a date, any date! . . . We don't just want to be *treated* like free men, we want to *be* free."

NO MONEY FOR COLLEGE

That's the problem lots of competent young people face. Here's a report on the many scholarships that may help in solving the financial problem

By DOROTHY RICKARD

MAYBE YOUR SON has his mind set on ›ing to college, and you feel sure he has ‹e intelligence and aptitude to make a ‹ccess of it. Where are you going to ‹t the money? Tuition fees and other ›llege expenses are increasing like every-‹ing else these days.

In the U.S. "200,000 of our ablest ‹udents" don't get to college, mostly for ‹nancial reasons, says Marion B. Folsom, ›rmer U.S. secretary of health, educa-›n, and welfare. Expenses are likely to ‹al at least $2,000 a year, and some ›lleges charge that much for tuition one.

THE ANSWER, for families not abun-‹ntly supplied with cash, is scholarships. here is a lot of money available for ‹rious-minded students.

Voigt R. Cromer, president of Lenoir hyne College, Hickory, North Carolina, ys: "About 17 per cent of our students ceive some sort of scholarship aid."

Mrs. Lempi S. Talvensaari, chairman the scholarship and loan committee, Wagner College, Staten Island, New York: "In the school year 1957-58 about one-fourth of our student body of over 1000 received financial assistance through our scholarship and grants-in-aid program."

W. C. Waltemyer, chairman, scholarship committee, Gettysburg College, Gettysburg, Pa.: "Approximately 20 per cent of our students are receiving financial assistance."

Robert O. Long, dean of students, Wittenberg College, Springfield, Ohio:

This chemistry student at Gettysburg has the $930 Musselman scholarship . . .

"Roughly 35 to 40 per cent of our students are now receiving scholarship aid administered through the college."

Elmer B. Sasse, treasurer, Midland College, Fremont, Nebraska: "Nearly 60 per cent of the students attending Midland received aid in some form or are employed on the campus to help pay part of their college education."

Alan R. Anderson, director of admissions, Carthage College, Carthage, Illinois: "Sixty per cent received scholarships."

EQUIPMENT for a successful scholarship hunt, along with financial need, includes good character and academic ability. This doesn't mean that your son or daughter must be a straight A student throughout high school, although if so, so much the better. However, to be seriously considered for most scholarships from the general run of high schools a B average is usually necessary.

Many students find their way into a scholarship by offering the college of their choice some special attraction, such as ability to play a musical instrument, or participation in activities such as dramatics, athletics. Athletic scholarships aren't as common as rumored, especially among church colleges. Gettysburg and Lenoir Rhyne both say 28 per cent of their scholarships go to athletes. Carthage and Midland admit to 20 per cent of their entire scholarship program going to the muscle men, while 14 per cent goes to athletes at Wagner.

Before looking for a scholarship, the student should know what career he's aiming for. Many scholarships are given to students in one specific line, as, for example, the board of trustees at Wagner awards eight scholarships valued at $600 each to students attending the College School of Nursing.

Mary Lou Meinders was recipient of scholarship at Carthage College . .

Each of the United Lutheran Churc colleges has scholarships in varyin amounts available for pre-ministeri students.

IF YOU are a high school student wh hopes to head for college, get a cle understanding with your parents as t what financial aid they can give throug out the college years. Then make a appointment with your high school gui ance counselor. If your school doesn have one, consult your high school pri cipal. Tell him of your aim in life. E plain to him what financial aid you w need, and enlist his help in locati scholarships for you.

You should be thinking about wh colleges you would like to attend. Pe haps there are four or five with goo courses in your field. Make a bee line your high school or public library and a for catalogs from these colleges.

In each catalog there is a section d voted to scholarships, listing the requi ments you must have to fill them. Do

ail to give the church college catalogs careful look. The list of scholarships vailable may not be so long as at a state niversity, but the competition isn't quite s great.

By far the largest number of scholar- ips are awarded by the colleges them- elves. Once your mind is made up as to ie colleges you would like to attend, equest the necessary papers for scholar- ip applications, and apply for the most itable.

Don't pin your hopes for a college ducation on one or two scholarships and pply for them only. Make application for s many scholarships as your qualifica- ons fit you.

thletes get some of the scholarships, ut so do journalism students, musicians

THE NEXT BEST PLACE to look for scholarships is in your own home town. Why not start in your own church? Although church-sponsored scholarships aren't common, your church may offer one, or, if you have been active in church work, you may be chosen to receive its first church scholarship.

Gettysburg College finds that, "scarcely any students are directly sponsored financially by their own churches," whereas Lenoir Rhyne College says, "About 3 per cent of our students are financially sponsored by their churches."

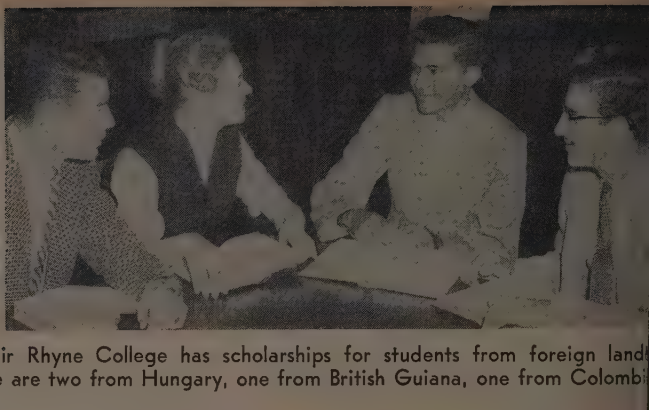
Midland College believes that "about 6 per cent of its scholarship students are church sponsored," whereas Carthage College puts the figure at 7 to 8 per cent. The number of churches offering college scholarships is increasing.

Some Lutheran synods also offer financial aid, similar to the valedictorian scholarships given at Wagner to high school students graduating first in their class in New York and New Jersey synods.

THERE ARE OTHER local sources for scholarships. Possibly your community's Rotary or Kiwanis club gives financial aid to worthy students. Your parent-teacher association may offer a college scholarship. Lenoir Rhyne finds that local firms and foundations are among the major donors of scholarships.

A Midland College spokesman says, "We are fortunate that in Fremont the Chamber of Commerce is assisting our scholarship program. This past year, for instance, they helped 46 students who otherwise would not have been able to have any assistance from either the college or from other funded scholarships."

Don't overlook state scholarships. Carthage College points out that "the state of Illinois instituted a scholarship program this fall. Scholarships are



Lenoir Rhyne College has scholarships for students from foreign land Here are two from Hungary, one from British Guiana, one from Colomb

awarded on the basis of need and by competitive examinations. They are applicable to any college in the state."

New York offers an almost lavish program of scholarships, awarding more than 1,600 grants a year, worth $350 each, for any college in the state.

If you live in Pennsylvania, Florida, or Maryland, your state senator might be able to recommend you for a scholarship. North Dakota awards scholarships to prospective rural teachers. Many other states offer a variety of plans.

POSSIBLY YOU LIVE in a community which has been designated by some philanthropist as the locality from which scholarship students must come. The Louis A. Dreyfus memorial scholarships, awarded by Wagner College, specify that they must be used by students of chemistry coming from Staten Island, New York, or Fremont, Ohio. Staten Island residents are eligible to receive $250 per year, whereas Fremont natives get $550.

It is this classification of scholarships that is difficult to fill. Some years there are no applicants meeting the requirements. Take, for example, the fabulous $2.5 million trust left by Mabel Wagnalls Jones to send boys and girls of Lith polis, Ohio—with a total population 288—through college.

Although your father and mother ma not be able to assist you much financial don't discount them entirely.

Your father may work for Westin house Electric Corporation, which is o of the companies which awards schola ships to sons of employees. Or yo mother may be a teller at the Linco Savings Bank of Brooklyn, New Yor which is a requirement for the John Hooper memorial scholarship at Wagn

Or if your father served in World W II, or your grandfather in World War write to the Scholarship Informati Service, the American Legion, India apolis, Indiana, for information on gra to veterans' children.

IF THE SCHOLARSHIP you acquire is large enough to guarantee a college ed cation, consider borrowing money. M colleges have loan funds. The interest money from these funds is low, a many of them don't start charging inter until after the student graduates.

The third source of financial help fered the college student is what he c

arn himself during his years in college. Wagner estimates that its students can arn between $100 and $400 a year by sisting in college laboratories, working n the grounds and in buildings, dining-all service, assisting the librarian, office ork, and similar chores.

In addition to work opportunities, Get-sburg, along with many other colleges, ffers a community job placement bu-au which keeps tabs on work in Gettys-

their studies. I advise all students to work as little as possible during the regular academic year, preferring to take a year out to work when the need arises."

Mr. Sasse of Midland seconds this, saying, "Our advice to the student who is now ready to go to college and still does not have sufficient means to do so, is that he think in terms of five years, taking a limited schedule each year, giving him extra time to work."

Midland College awarded journalism scholarships to these five students who helped in 1957-58 in publishing the college newspaper, "The Midland"

urg such as baby sitting, care of fur-aces, shoveling snow.

However, Dean Long of Wittenberg arns, "The major mistake that is made y students is to attend college during e period when they must be so worried bout finances and burdened by part-time bs that they do not get the benefit of

Many students earn enough with summer vacation jobs to partially finance their college educations.

The time has not yet come when any competent youth who wants a college education can get it. But the chances are good that one who is really determined will find a way.

THE CHRISTIAN FAITH is not a dugout in which we may hide. It is not a "safety-first"; it is not an escape from life. It is rather the means of triumphing in the hour of adversity through trust in God our heavenly Father.

—JOHN SUTHERLAND BONNELL in *No Escape From Life* (Harper)

"Thanks for the chance you gave us"

By KATHERINE BENION

Two years after Lutheran World Actio saved a refugee family from a hopele existence, they have built new lives he

"WE WANT the follow-up story. What's the situation two years after this refugee family arrived in America?"

That's the query I got from the editor when I wrote about the Altgayers. I had told about their terrible hardships in winning their way to a new life in a land of liberty, and how the church had helped make it possible. Stories like that have been told about thousands of refugees who escaped from Red countries.

But what about the difficult adjustment to a new land and new language? Are these people—Lydia and Karl Altgayer and their two small daughters, Irene and Lillian—content and useful in the town where they now live? They are, definitel I see them at least once a week, for th rarely miss the Sunday services at Trini Church in Milton, Pennsylvania.

I REMEMBER our first meeting when interviewed them, and when the Rev. Bruce Weaver, then our pastor, met the at the railroad station in Milton. And know how for 13 years they had hop for this moment, and about the ma things that have stood in the way—lo

vaiting lists, Communist prisons, refugee amp, illness, red tape. Theirs is a success tory, although at various points along ne way it might have ended tragically.

When Pastor Weaver took them to the ome on Myrtle Street, which the church ad rented and furnished for them, the irls flitted about with excitement. Tears f happiness came into their parents' eyes.

"They had put everything in it," says Mrs. Altgayer, "even down to toothpaste, neets, towels, needles, and pretty pic-ures." There was plenty of food in the efrigerator and "even running water" or the first time in the lives of the family.

"We hadn't expected anything like this. Ve thought," explained Altgayer, "that ne church might have a room with beds or us where we could stay until I earned nough to rent a home. Now for the first me in 13 years, we could relax and were o longer tense. It was as if a very long ightmare had ended."

ALTGAYER was eager to go to work, ut he admits he was nervous. "I knew orking conditions under Communist ontrol, and had heard so much of their ropaganda that in America the capitalist ways misuses the working man. I just ould not believe the average man's work-g conditions could be as good in Amer-a as everything else so far had been."

Soon Altgayer was told he could have job at Milton's best-known plant, Chef-oy-Ar-Dee as a can inspector. "I was rprised when men like Edward Reeser nd Joseph Runyan were not carrying uns as they directed the work of the ant," Altgayer explains. "In all the ommunist - controlled countries, these ad men would be armed with pistols.

"The officials and employees alike were iendly, as were the majority of the peo-e in the community. Our girls were vited by the neighborhood children to the movies, dinner, and to watch television in their homes. The youngsters even shared toys with them.

"This was an experience I had not known since my early youth in Yugoslavia before the days of Marshall Tito. Even in Austria I had not enjoyed the feeling of complete acceptance and of really belonging . . . There are many who sympathize with you and help you in such a country, but they do not accept you as an equal. This is because there are so many thousands of refugees, and the native people are usually poor to begin with."

NOT LONG after the Altgayers arrived, Pastor Weaver's secretary resigned, and he thought of Mrs. Altgayer. He knew she had been well educated. So he asked her if she would like to try the work. "It's just what I would like," she replied.

Mrs. Altgayer went to work. For a time the spelling of certain American words was troublesome. "I kept a dictionary close at hand, and made up my mind to learn the correct spelling of each difficult word," says Mrs. Altgayer. "The other day our new pastor, the Rev. Emmanuel Hoover, dictated his first letter to me, and I had no trouble at all."

The Altgayers took part in various church and community activities. When the men of the church painted portions of the interior, Altgayer helped. When they served the Easter morning family breakfast, he was again on hand.

As soon as Altgayer had his family and job well organized, he asked if he could not do something more to return the many good things that had been done for him. Finding that the parsonage needed some repairs, and the fence and garage needed paint, he did this work.

HE HAD NOT BEEN here very long when Altgayer noticed that some American

people do not live as they would if they really understood how much the church and democracy mean to them. "America is strong," he says, "but it would be re-invigorated in the church, government, science, art, music—everything—if every American could live with me those 13 years of fleeing from country to country to escape Communist aggression."

I understood what he meant and I said, "Tell me about it, that some may benefit from your long struggle."

"It was in 1944," said Altgayer, "that it became clear that Marshall Tito was about to take over the government of Yugoslavia. At that time I was 18 years old and had just completed high school. I was aiming to be a teacher and was about to go to college when the trouble started. I was called to serve in the army under Chancellor Ante Pavelitch. Our army was pushed back to the border by Tito's forces and we were surrounded by Communists — Russian, Bulgarian and Tito's."

Altgayer was first taken prisoner by the Bulgarians, transferred to Dmjepropetroush, Russia, where he was imprisoned for six months and used as a laborer on a community farm, and then returned to Yugoslavia by Russia.

"SINCE MY RECORD showed my fighting against Tito, I was again jailed," he told me. "Prison conditions were bad, with 20 to 50 dying per day. Besides, there was no hope of getting out as long as communism remained in power. So I decided I might as well try to escape."

Three times Altgayer tried to get over the barb wire of the prison barricade. Each time he was caught and beaten, and the last time he was told "death" would follow any more attempts. The fourth time he succeeded. Obtaining a change of clothing from the underground, he walked across Yugoslavia to Hungary where he went to the American consulate and described his flight. They sympathized with him but said, "We cannot help you."

However a kind and scholarly man at the consulate asked Altgayer to come to his home for supper that evening. After they had eaten, he said, "I will draw a map for you. It will show you how to get across the Russian zone of Austria to the American zone."

The map in his pocket and a little more hope in his heart, Altgayer set out the next day. "When I got to the border I had difficulty getting past the patrols," he recalls, "and I used the usual method of watching and waiting my chance to get through without them seeing me crawling on my hands and knees."

FINALLY HE GOT to Linz on the Danube where he hopefully reported to Austrian police. "You can stay," they told him, "but, of course, you must go to live in a refugee camp."

Altgayer secured work as a mason's helper. At the refugee camp he met a fair-faced, dark-haired girl, Lydia Enger, who had also fled from Belgrade along with her elderly parents. They fell in love and were married.

"Later when we had children, we found living in the camp much harder," Altgayer recalls. "You live all crowded together. A sick old man is right beside a baby who cries all the time. While we were here Lydia got very sick, and we found she had tuberculosis. It was hard to take care of her. She got worse and things looked hopeless. I thought of the church. But I was Roman Catholic and my wife Greek Orthodox, and the only agency doing relief work at the camp was Lutheran World Action. I went to the and asked, 'Would you help my wife

AMERICAN SCHOOL GIRL
This is Irene Altgayer in 1958

"I was amazed when necessary medicines were brought immediately. The Lutheran church continued to help us in many ways. All this made me think things through. We liked the Lutheran way of guiding and counseling and took instruction in the Lutheran faith and joined the Lutheran church.

"I HAD BEEN saving part of my earnings as a mason's helper, and used this money for tuition at a commercial school. Upon completing the courses, I got a job with the American occupation forces as a stock clerk and soon received a promotion. My wife was coming along pretty well when the Americans began moving out of Austria. Afraid of being sent back to Yugoslavia, we fled to the British zone of Germany.

"Once again we lived in a refugee camp, this time in Zolingen where I got work at the city hall and joined the Lutheran church, and began helping Pastor Flammersfeld with the youth work.

"But my wife's health did not improve, and doctors said she needed complete rest. I knew the government helped people to send T.B. patients to a hospital, and when I inquired they said they would send Lydia, only I must be able to pay a portion of the expense myself. This I could not do, and I went to the church. Lutheran World Relief gave us the help we needed, and some time later Lydia returned completely well."

Thus life brightened for the Altgayers. They began to plan more definitely for their future. "Ever since I had worked with Americans in Austria, it had become my desire to go to America," he explains. "But I had not permitted myself to think much about it, since it was impossible when Lydia's health was not good. Now we wanted more than anything a permanent home."

ONCE AGAIN Altgayer went to the church, this time at Frankfurt, where he made application through Lutheran World Relief for the family to come to the United States as refugees. "From that day until the present the church has taken care of everything necessary to bring us to America," says Altgayer. "In fact, everything good that has happened to us in the past 13 years has come from and through Lutheran World Action, the Lutheran church, and Christian people."

"We were one of the fortunate families," said Altgayer. "But there are many who did not get the chance to come, who still wait and hope.

"It is our daily prayer," said Altgayer, "that all who love God and freedom may find a home as we have, in a land where men are free to live and work in peace."

FIVE MAKE A FAMILY

Being or Belonging

CLAIRE AND I were on the hostess committee for the Christmas party. Seems silly to have it so early, but if we leave it till later all the other organizations have had theirs.

Festoons of greens, bright tinsel stars, and great bows of red ribbon had transformed the social room. Blazing candelabra on the tea table gave a feeling of warmth and joy. Even the pale wintry light filtering through the windows didn't look quite so anemic as it had before we lit the myriad tiny flames.

CLAIRE SIGHED with satisfaction. "I love parties. And don't the montages from the Children's Club add a lot?"

"Grouping them on that screen and draping it with laurel was Doris's idea."

"These scenes of Christmas in so many lands—they really have something. The one of Norway with the birds' sheaf of wheat is the one Susie worked on?"

"And she really worked! Or I did. I had to take her out in the country to get the wheat."

"I remember you tried to sell her on the idea of using tall grass from the vacant lot at the end of the street."

"She was right, of course. It wouldn't have been the same."

"Poor kids. We try to teach these youngsters to really put themselves into an effort of this sort, then our grown-up common sense steps in with short-cuts."

I must have shown she was making me uncomfortable, for she caught herself and laughed. "Sorry! I didn't mean anything personal about you and Susie. We all do that with children. Self-protection, probably."

Sigrid Mears interrupted us. "The children's work is lovely, but I have orders to bring you two back to the kitchen. The people out there are getting bogged down."

Claire came back to our duties with a start. Lately she seems to be looking for important meanings in so many every day occurrences.

As we arranged the wonderful array of cookies on large trays, I looked at her out of the corner of my eye. She seemed her usual self. Perhaps I was the one who was over-sensitive to atmospheres.

Sigrid smiled that slow charming smile of hers. "I am so happy to be with all of you in your celebrating of Christmas. It seems such a short time since I came to your town and to your church, yet I feel this is home."

"That," said Mrs. McIvor, "is being the church." She poured sugar from a large scoop into the sugar bowls.

I WASN'T SURE what she meant and from the little silence that followed, I was sure I was not the only one. Then I saw that Blanche needed help with the coffee urn. "This monster getting you down?"

"Not quite. But it is a monster. Whoever thought of heating the water in one part, then pouring it by pitcherfuls into the other should have to make all the coffee for everything that goes on!"

"Here, I'll draw it for you and hand it to you to pour. That makes it a little

easier. You can finish the cookies, can't you, Claire?"

But Claire was working with such concentration I might have been talking to myself. Apparently it wasn't the cookies she was concentrating on, however, for she looked at Mrs. McIvor with all the delight of a fresh discovery. "I'm glad you said that! 'That is being the church!' I've heard the pastors say it and it fits in with some of the things Chuck was talking about last week. Only hearing it from you makes it more real."

Mrs. McIvor flushed slightly. "I didn't mean to preach."

"You didn't. You said what you meant. And most of us don't."

"I thought you did," Sigrid puzzled. "One thing I like about being in your church is that you all seem so sincere. None of you sound pious and—well, proud of being good."

"We are sincere—most of the time. I'll say that for us. We don't have many who pose as being something we aren't. If anything, we go to the other extreme and almost pose at being worse than we are."

CLAIRE SHOOK her head as though trying to brush away cobwebs. "Maybe this is getting a bit deep. Maybe we should talk about who made the cookies and whether we can get the recipe for the ones we like best."

"And that, too, is important," insisted Sigrid gently. "The good things of life are God's gift. We should not take them for granted."

I knew Claire would agree to that. She is a splendid cook. Ask our children where they like best to go to dinner! It seemed odd that she should shake her head. "That isn't what I meant. Of course I am grateful, but we will be having cookies elsewhere. Just think how many parties all of us are involved in at this season."

Mrs. McIvor was genuinely embarrassed by this time. "I certainly did not mean to start all this discussion. Maybe I'd better say what I was thinking of. I'm sure it is something you all know better than I do, even if you don't say it that way."

"Go ahead," urged Sigrid. "If I know it, I don't know that I do. And that, I fear, is as bad as not knowing."

Claire said nothing. When Mrs. McIvor looked her way, she only shrugged. "Well, it just seems to me that you can belong to PTA, or join the woman's club, or be in a book club. But when you join the church, you become *part* of the church. All of us *are* the church."

"YOU MEAN," asked Sigrid, "like what we learned in catechetical class, 'a holy Christian people'? Yes, I believe that."

"So when you say we make you feel at home, it isn't like welcoming you to a club, where we belong and you are on a newcomer's footing until we accept you. If we really are a holy Christian people, we know that you are part of us just as much as we are part of one another. Because—oh, this does sound preachy!"

"Go ahead," Claire laughed. "Or do you want me to say it? Well, because you belong to Christ and so do we."

"We have to have some organization. I'm afraid I was a pretty weak member till Connie and Claire came to see me and showed me there was work for me to do. But they came because they were the church and they knew I was part of it. And I've never been so happy in my life."

"Of course!" chimed in Sigrid. But I wasn't sure I quite saw the point. I was glad our guests were arriving and I could think about it later.

CHRISTMAS IS FOR CHILDREN

A CERTAIN YOUNG LADY is being very good these days. This sophisticated first-grader snuggled into her father's lap a few evenings ago and—with a very knowing smile—said, "Daddy, tell me the truth. You and Mommy are really Santa Claus, aren't you?"

Her brother, now advanced to the ripe old age of eight and a half, and with a condescension reserved only for little sisters, spoke up quickly, "Don't you believe in Santa Claus, Chris? Why, last year I looked out of the window and saw two sled tracks in the snow right up to our front door." All this with a very straight face, but with a quick wink at his father when his sister wasn't looking.

Yes, Christmas is for children. Wherever little tots are to be found, these days are full of anxious waiting and hoping. All of the activity points to the big day. Happily parents can share in the joy.

BUT CHRISTMAS has to be more than toys and trees and dinners. If a home is to share a deeper joy, one that will last after the needles fall from the tree, there must be ever in these days another hope. Jesus is coming.

With all of our campaigning to "Put Christ Back into Christmas," some progress has been made. Creches are now set up under the tree in homes which in other years would have rejected them as "graven images." Carols are sung, and people feel good to have prayer before Christmas dinner if at no other time. The Babe of the Manger is beginning to rival Santa Claus.

Still, there is something missing. Perhaps it's because the picture of the holy family is so far removed from life as to take on an otherworldly look. It's hard to make this sweet scene, like a stained-glass window, spring to life.

Even the perennial Christmas pageant, with an "angelic" child holding a small doll and "wise men" wearing false beards, fails to capture the reality of what must have been for a man and his wife both a bitter and yet a glorious moment. Who in this day of modern obstetrics dares to permit a child to share his first moments of life with cattle and donkeys? We may have put Christ back into Christmas, but is it a true picture? Has the whole Gospel account taken a rosy hue that we treat it as one does a fairy tale?

Sometimes we Christians need a shock to bring us face-to-face with reality. If you like to sing "Beautiful Saviour" remember there is also "O Sacred Head now Wounded." And don't forget that Christmas is the prelude to Good Friday.

CONGREGATIONS which use the *Service Book and Hymnal* are in for just that sort of experience this year. For, following upon the celebration of Christ's birthday on Dec. 25, worshipers will return to their churches on Sunday the 28th to participate in what will be for many of them a new emphasis. According to the rubrics of the *Service Book* this is the day to commemorate a festival new to American Lutheran observance. Perhaps the word "festival" may seem out of place here, for this is the day the church commemorates the murdered children of Bethlehem—the Holy Innocents.

Some people may object, pointing out that Christmas is such a joyous time and

the children are so happy. Must we now hear of this gruesome event? Why not? Isn't it a part of the Christmas story? Shepherds and wise men and angels are always faithfully represented, but we must not forget that there were those who died for Christ long before the day of the first Christian persecutions.

In the Order for the Burial of the Dead, the words of the ancient hymn are frequently read at the graveside: "In the midst of life we are in death." This is an important reminder for all of us who pass through this life on a pilgrimage to that fuller life which is with Christ.

We dare not attach so much importance to our earthly existence that we neglect the true life which, beginning in our baptism, goes on into eternity. That is one reason why Christmas with all of its joy around the birth of Christ must also have the other theme.

WITH THE ADDITION of Holy Innocents to the calendar, the three days following Christmas become, as once they were, a sort of threefold observance of martyrdom. Dec. 26 recalls St. Stephen, the so-called first-martyr. He was ready to die for his new-found faith and the stones of his tormentors fulfilled that desire.

The next day, Dec. 27, is St. John's Day. We are not sure how he died. Tradition says it was a natural death at a very old age. Still, John's desire was like that of Stephen's. He willed for himself a martyr's death, but, so far as we know, he was denied this wish. And then on Dec. 28, there are these little children, who while still unknowing and thus unable to make decisions for themselves, were ruthlessly slaughtered by a jealous king who feared the arrival of the King of kings.

In the Old Testament lesson (Jeremiah 31:15-17) one reads of the lament of Rachel "weeping for her children refused to be comforted because they were not." Still there is a note of hope in the last verse of the lesson, ". . . that thy children shall come again to their own border." The lament is bitter, as are our own tears when we mourn the death of loved ones, but hope is also here. The Epistle, stressing as it does the triumphant glory of heaven and particularly those who without guile sing the praises of the Lamb, reminds us of the hymn:

"Around the throne of God in heaven
Thousands of children stand:
Children whose sins are all forgiven,
A holy, happy band,
Singing: Glory, glory, glory be to
God on high."
(*Common Service Book*, 553)

This is the significance of this new holy day. We are not meant to dwell on the gruesome details of the event, nor ought we to overlook what happened and pretend that Christmas has no other side. Some people who watch TV dramas are quite upset when a play doesn't end on a happy note. But life isn't what we want it to be. We must recognize it for what it is, yet living in the faith of the Christ who would lead us on to eternal joy.

WE KNOW that in the birth of the Saviour there is occasion for limitless joy and thanksgiving. God loves us and through Christ leads us to that blessed peace in the hope of eternal life. This is comforting. But we must also know that the paths we are to tread through this world may bring heartache, sorrow, and mourning. Some of us may be called on to know agony and despair. Yet it is only as we know God more fully, and, by the help of His spirit, try to be obedient to him, that we are led into the blessings he has promised for us.

—EDGAR S. BROWN, JR.

PERSONAL PROBLEM CLINIC

By EARL S. RUDISILL

Confused

QUESTION: Besides praying to God, how can one keep his religious "wiring" straightened out? I sometimes get very much mixed up and confused. My faith in humanity gets shaken almost beyond endurance. We have some people in the church who have a great feeling of superiority or self-righteousness. Many times I feel as though I were sitting on a huge iceberg that would never melt.

REPLY: Talk this whole problem over with your pastor. He can almost certainly explain some of the circumstances which annoy you. Perhaps he can do something to change them. Present to him your religious questions and your social difficulties.

Please note that ofttimes the people who seem aloof, or conceited, are only timid persons who find it hard to be sociable. Many a timid person has been accused of being "high-hat." Such persons, as well as you, need to be shown that they should cultivate sociability and extend a friendly hand when there is little to encourage it.

To have friends in church or elsewhere one must go at least half-way, be friendly, take the first steps, have something interesting or pleasant to say and keep it up. To find fault, or to ask how people get that way, does not help. Action is called for—beginning with self.

To clarify and strengthen your faith read the gospels and the epistles. Read also little books as Martin Heinecken's *Basic Christian Teachings,* and his *Truths We Live By.*

Tantrums

QUESTION: Philip, four years old, shows stubbornness and temper in tantrums. Spanking and other forms of punishment seem to do more harm than good. The boy is usually good-humored, but when he explodes, it's too bad. He kicks, screams, holds his breath, and shows extreme anger. What can parents do?

REPLY: A good many methods of handling tantrums have been suggested. Here are a few which may be helpful: 1) Keep calm—anger on your part will only serve to prolong the performance. 2) Create more occasions for having fun in the family. 3) Try to forestall eruptions by diverting attention, and try to avoid any act or word that might irritate.

4) Be cautious about making any threat from which you may have to withdraw. Carry out any action you announce. 5) Recognize that tantrums may result from the total situation in which a child lives—brothers, sisters, frictions, jealousies, being hurried, too much direction, too little freedom of action, or other forms of frustration.

6) Make sure that a youngster does not win his objective when the tantrum is used to gain a point. As far as possible ignore outbursts. The child should learn these tactics don't pay.

This brief statement, of course, does not tell the whole story about these emotional outbursts. The problem deserves study. For a good, brief statement read pages 136-140, *Emotional Problems of Living,* English & Pearson, which may be found in most libraries.

Advent Adventure

A FAMILY NIGHT of devotions and activities for *the Fourth Week in Advent.*

By ROBERT A. BARTELS

IN ARRANGING for this evening's devotions and activities, try to push it as close to Christmas Eve as may be possible. The devotions and activities are planned to make the break from Advent into Christmas. Thus something of the mood of both seasons is included.

For your devotions.

1. Light all four of the candles in your Advent wreath.

2. Begin your devotions by singing together the following hymn. It is No. 14 in the *Service Book and Hymnal* and No. 13 in the *Common Service Book.*

"Rejoice, all ye believers,
And let your lights appear;
The evening is advancing
And darker night is near;
The Bride-groom is arising,
And soon he draweth nigh;
Up, pray, and watch, and wrestle,
At mid-night comes the cry!"

3. The Introit:

Drop down, ye heavens, from above:
And let the skies pour down righteousness.
Let the earth open; and bring forth salvation.
The heavens declare the glory of God;
And the firmament showeth His handywork.

4. The Scripture lessons:

Isaiah 9:2-7
Luke 1:67-80

5. The Prayer:

O Lord Jesus, our Scriptures tell us that when thou didst come to this earth to live, thou didst enter it in such a lowly place as a stable. Pour that same spirit of humility upon us, we pray thee, that we may not be overly proud of ourselves at any time. Let none of us ever think he is so great and so wonderful that he has no need of thee. Soften our hearts and thoughts so that, when the message of thy birth is announced once more to us, we may receive thee and rejoice at thy coming. Amen.

6. The Lord's Prayer.

For Family Night Activities.

1. On this night deliver the Christmas box to that agency or to that family for whom you have prepared it. Do not feel embarrassed in delivering it to a particular home if you have chosen to do this. Simply announce that you have come to share your Christmas with others, and leave with them your Christian Christmas blessing.

2. Now that the devotions of Advent have come to an end, the Advent wreath, the candles, the board and the stand (if you have made one) should come down. Do not throw the wreath away unless it has become so dry that it is falling apart. If you used fresh boughs to make it, it is probably still usable.

If this is the case, the wreath may now be used as your front door decoration. Remove it from the board, decorate it with bells, cones and a red ribbon. Ad-

vent is the season that leads us into Christmas. This use of the Advent wreath itself symbolizes what has happened.

3. If this Family Night during the Fourth Week in Advent is held close to Dec. 24, you may wish on this night to set up and decorate your Christmas tree and to prepare the whole house for the festival of Christmas.

4. Be sure to set up a creche or manger scene where all can see it. No Christian home should be without this at Christmas time. Inexpensive cardboard sets can be purchased from church publishing houses or at book stores or dime stores.

If you are handy with tools, and have a touch of the artist in you, you can make your own creche. Christmas issues of home magazines frequently suggest how this can be done, and some of their suggestions will lead to a unique scene for your home if you follow directions. The creche or manger scene, like the altar in the church, serves as the center of the family Christmas worship.

SUGGESTIONS FOR CERTAIN DAYS

On Dec. 22. This is the day that has been sometimes called "Little Little Christmas Eve." At the evening meal some small and very inexpensive gift may be given by each member of the family to that person for whom he has done favors during Advent. The goodness and love and glory of the Lord is revealed in the presentation of the gift of the Christ Child. So in this exchange of gifts on this night the love we hold for one another is also revealed.

On Dec. 23. This is an evening to invite friends and neighbors to your home to share fellowship with your family. When you show them the decorations of your home, point out the real Christmas motif in them. Now you can use some of your Christmas baking.

On Dec. 24

1. Candles placed in quart jars (heat the base of candle stubs a little and press them into place) may be placed outside by your front door and lighted. Symbolically they light the way for the coming of the Lord into your home, and they extend a Christmas welcome to any who might stop by for a brief visit.

2. Following the evening meal this service for family devotions may be used around the manger scene.

a) Open the service by singing one or more of the familiar Christmas carols.

b) The Introit for the Nativity of our Lord may follow:

Unto us a Child is born, unto us a Son is given: and the government shall be upon his shoulder. And his Name shall be called Wonderful, Counsellor, the Mighty God: the Everlasting Father, the Prince of Peace. O sing unto the Lord a new song: for he hath done marvellous things.

c) Read the Christmas story from Luke 2:1-20.

d) The Christmas prayer:

O God, our Father, of whose great love the angel hosts did sing on this holy night so long ago, accept our hymns of joy and the worship we bring this night. Now as we celebrate the birth of our Lord Jesus lead us to commit ourselves to him thoroughly, to follow him in cheerful obedience, and to give him a place here as the Lord of this house. Instill in all of us of thy Church a hushed reverence before thee at thy coming in Jesus Christ thy Son. Amen.

e) The Lord's Prayer.

f) Close the devotions by singing another Christmas carol.

3. *As a family* (either tonight or Christmas Eve or tomorrow on Christmas Day) worship together with your congregation in the House of the Lord.

ooks to help church school teacher ith 1959 Augsburg lesson series

CHURCH SCHOOL teachers can make a hoice between a variety of well-known comentaries on the International Sunday chool lessons for 1959. These books vary idely, not only in the way they are orınized, but also in how the basic texts are terpreted.

Assuming that all teachers need some elp in preparing for classes, not all need ie same kind or amount. Presumably the est help will be historical background, efinition of difficult words and phrases, ıggestions for practical and contemporary pplication.

Some of the commentaries go beyond this inimum, to the extent of providing a teachıg outline and a full sermonized discussion f the day's text. Sometimes they tell the acher just what to teach.

The International Lesson Annual, 1959, dited by Charles M. Laymon (Abingdon, 2.95) has Revised Standard Version and ing James Version in parallel columns. esson analysis is by Roy L. Smith, and the xt is "explored" by four other writers. here are seven articles on special days; Valter P. Reuther contributes one on Labor unday, Hamma's T. A. Kantonen writes on eformation Sunday. There are 24 maps nd drawings in the 448 pages.

Plan: Text; Exploring the Text; Looking the Lesson Today; Teaching the Lesson Class (point by point, also group discusion plan); Daily Bible Readings.

The Douglass Sunday School Lessons, 959, by Earl L. Douglass. A Macmillan ook, 481 pages, $2.95. Printed in small ype, this volume gives rather lengthy coment on the text, hints to teachers. The uthor emphasizes points lavishly with bold nd italicized type. There is a special secon on audio-visual materials. The tone is vangelistic, with a temperance flavor.

Plan: Daily Bible Readings; Text in KJV; Lesson Plan, developed point by point; Questions and Topics for Discussion; Hints to Teachers.

Uniform Lesson Commentary 1959, edited by Donald R. Pichaske, is a 320-page Muhlenberg Press book ($2.95). Authors by quarters are Victor R. Gold, Howard N. Bream, Lawrence D. Folkemer, and William Horn. The text is RSV, and comment is placed after each group of two or three verses. Variant translations are given when they seem to clarify.

These are not "canned" lessons. Much is left to the ingenuity of the teacher and the imagination of the pupil. Beyond the verse-by-verse comment, the authors give brief but pertinent discussions of the passage, and suggest questions that call for independent thinking. A teacher's book, it can be read profitably by any pupil beyond the junior grades. It is designed to complement the Augsburg Uniform Series used in Lutheran churches.

Plan: Approach-Background; Comments on the Text (verse-by-verse); The Gist of the Passage; Digging Deeper; Something to Think About; Daily Bible Readings.

Tarbell's Teachers' Guide, 1959, edited by Frank S. Mead, is published by Fleming H. Revell, 380 pages, $2.75. This popular preacher, writer, and editor provides a wealth of stories to illustrate each lesson, as well as full textual comment. There is separate treatment of topics for adults and younger pupils. A section is devoted to audio-visual aids.

Plan: Text in KJV; Daily Bible Readings; Historical and Geographical Background; Notes on the Printed Text; Suggestions to Teachers; Topic for Young People and Adults; Topic for Intermediates and Seniors.

Peloubet's Select Notes, 1959, edited by Wilbur M. Smith. W. A. Wilde, 412 pages. $2.95. A scholarly volume, it offers the

teacher a bibliography for each lesson, and extended comment verse by verse. Lessons are minutely outlined. Audio-visuals are listed for each week. This is the 85th volume in the Peloubet series, and the 25th prepared by Dr. Smith.

Plan: Daily Bible Readings; The Teacher and His Class; The Lesson in its Setting; The Plan of the Lesson; The Teacher's Library; Text (American Standard Version) with Commentary; The Lesson in Life, Literature and Archaeology; A Truth for the Class to Carry Away.

Arnold's Commentary, 1959, edited by Benjamin L. Olmstead. Light and Life Press, 286 pages, $2.25. Besides the comments by Dr. Olmstead, there are extra articles on each lesson by a clergyman and a layman. Illustrative stories and excerpts from other authors are profuse. Separate treatment is given for three general age groups, from adult to primary.

Plan: Daily Bible Readings; Text in KJV; The Text Explained; Discussion of the Lesson; Illustrations and Sidelights; Young People and Adults; Intermediates and Seniors; Junior and Primary Departments; From My Point of View (two authors, parallel columns). S. H.

THE FAITH EXPLAINED

Faith of Our Fathers. By Walter J. Kukkonen. American Press. 203 pages. $3.

Dr. Kukkonen has been reared in the Finnish Lutheran tradition and is an able and articulate representative of the contribution which is being made by that stalwart group of fellow-Christians to American life and thought. This excellent introduction to the Christian faith is simply stated, clearly reasoned, and tight-packed.

Dr. Kukkonen has the ability of challenging the mind with succinct little descriptives that open up whole vistas of thought. Here are a few samples: "The world is full of riddles; the greatest of them is man himself. The riddle of man springs from its own inward necessity." or "Life here on earth is more than a waiting room for man; it is a workshop." or "Faith is life in God through Jesus Christ. In prayer the life of faith comes to expression. As we pray, so we believe."

For many reasons this is a gem of a book for pastor's classes. More and more churches discover that those who are coming to the church have little doctrinal background and are searching for faith. In its makeup and purpose this little introduction becomes such a guide to study and exploration.

Buffalo RALPH W. LOEW

DESCRIBING THE APOSTLES

The Twelve Christ Chose. By Asbury Smith. Harper. 178 pages. $3.

This book gives an account of the lives of the twelve apostles from such information as is recorded in the New Testament, other historical writings, and traditional sources. The author portrays the strengths and weaknesses, eccentricities and lovableness of the twelve in colors that make them more than stained-glass saints. The light of the day in which they lived as well as the radiance of their Master, shines through them—except for Judas Iscariot. The reader gets a sense of their vibrant personalities and energy-filled lives.

The author's narrative at times slides into preaching, as the biographies of these twelve mesh with parallel situations in our life today. In the last chapter of the book the relevance of the lives of the apostles to the later history of the church is noted. The first chapter discusses the kind of men the apostles were and the sources of information about them.

This book should be especially good for a church school library.

HENRY SNYDER ALLEMAN
Spring Grove, Pa.

TO CELEBRATE CHRISTMAS

Christmas. An American Annual of Christmas Literature and Art. Vol. 28. Edited by Randolph E. Haugan. Augsburg. 68 pages. $1.50.

As a Christmas gift, or as something to keep around the living-room for family reading during this season, the *Annual* comes again in its beauty and inspiration.

overseas . . .

Ordination Question Still Debated

SWEDEN: Malmo. Nov. 23.—IN THE de-ate in the church assembly this fall, receding the decision about women in he ministry, it was said that difficulties ould arise which ever decision would be eached. Last year, when the vote was no" to women in the ministry, a storm f public opinion arose. This year, when he vote was "yes," a storm from the no-ide, consisting mainly of clergy, was ex-ected and is now here.

Only fragments of what is happening mong opponents of the assembly deci-ion are leaking out. It seems that they re experiencing some difficulties in or-anizing their common "confessional rontier."

Among the five no-voting bishops (one f whom has now retired) Bishop Giertz s the leader. He published this fall a 19-age booklet, *23 teser om skriften kvin-an och prästämbetet* (23 theses about cripture, Woman, and Ministry), stating hat his opposition is founded entirely on he Bible, especially I Cor. 14. Bishop iertz also made the most significant ontribution to a recent 228-page volume, *Kvinnan och ämbetet enligt skriften och ekännelsen* (Woman and the ministry ccording to Scripture and Confession). he entire book, in which several theo-gians co-operate, is directed against the yes"-book last spring, *Kvinnan, sam-ället, kyrkan* (Woman, Society, Church, ee THE LUTHERAN, *July 2*).

The contribution of Bishop Giertz in he no-book is a disagreement with the rticle in the yes-book by Dr. Ruben osefson, noted Luther theologian, about he authority of the Bible according to utheran confession.

Giertz from the no-side and Josefson from the yes-side were main speakers in the church assembly. (Another article on Bible interpretation in the no-book is written by the Swedish professor at Basle, Bo Reicke, against the article in the yes-book by the Swedish professor at Harvard, Krister Stendahl). Further, Bishop Giertz signed this fall an appeal for a new organization for "Bible and Confession," which arranges public meetings and collects money to support the opposition to female ministers.

ANOTHER LEADER of this "confessional" opposition is Dean Gustaf Adolf Danell. While Bishop Giertz is acting mainly on behalf of the "old-church" people on the west coast of Sweden, Dean Danell acts on behalf of the high church faction, which is strong especially among young theologians and pastors. Recently this faction held a conference at Hjelmseryd, in which, significantly, Bishop Giertz took no part. Dean Danell appears often in the news.

A few days ago the editor of the semi-official church magazine *Vår Kyrka* protested in public against the behavior of Dean Danell, who is throwing the *Vår Kyrka* copies arriving to his office into the waste basket. Dean Danell and Bishop Giertz will both speak at a no-conference at Uppsala Nov. 25.

A third opposition leader is Dr. Gunnar Rosendal, explicitly a high-church man, feeling best at home among Anglicans. He attended the Hjelmseryd conference but has publicly declared that he will not attend the Uppsala conference, saying that unity in the opposition will probably be more easily reached without him. Rosendal was not an assembly delegate. He always likes to move on his own, with much sense for dramatic effects, dressing, for instance in a Roman-like cassock.

AMONG THEOLOGICAL professors on the no-side Dr. Hjalmar Lindroth of Uppsala University is the most eager, attacking yes-saying professors like Gustaf Wingren and Ragnar Bring. In the clergy magazine *Svensk Kyrkotidning*, edited by his former pupil Dr. Ruben Josefson (above) he was this fall attacked by another yes-saying former pupil Dr. Axel Gyllenkrok. Lindroth made fierce counterattacks.

A fifth noted no-sayer is Axel B. Svensson, lay assembly delegate. In opposition against historic critical Bible theology Svensson organized in 1911 *Bibeltrogna vanner* (Bible friends). This organization led an insignificant life until recently, when theological reaction against what is sometimes called "liberal" theology gave the words of Svensson more hearing. His magazine, *Nya väktaren*, is sent without costs to all pastors and many others, being paid by pious "old church" people. It is full of harsh denouncements of those who say yes to women in the ministry.

In his speech in the assembly Dean Danell said that three ways were open to the no-side. First, to quiet down. He denounced this possibility as a betrayal of Bible truth. Second, to remain in the church as a protesting confessional frontier. Third, to split the church and organize a Lutheran free church.

Danell maintained that difficulties with the second way might lead to the third. What is happening now is that the no-side is working along the second line and that there is danger of real rupture. This danger will become acute when the first woman is ordained. The no-sayers seem to hope that rupture will be avoided if no bishop actually ordains a woman and they are exerting pressure on the bishops in that direction.

—STEN RODHE

letters to the editor

JUDY FORD

SIR: As to the hula hoop Miss Ford used as an aid in the presentation of the program of the youth of the church, she was selling something which the adult members of the church quite often neglect—interest in youth. Miss Ford presented it this way so it would be interesting because she knows the need of the youth of our church for guidance and help. I assure you that she didn't get up to give this report to show off. While she was a student at Lenoir-Rhyne College she was loved and respected by all.

Hickory, N. C. GENE BECK

SIR: It seems hardly likely that we will ever take significant steps against "racial integration and bomb testing" or anything else as long as we have people who can't tell the difference between an article about an attractive and sincere young woman in THE LUTHERAN and the fare which is provided in a magazine such as *Playboy*.

Haddonfield, N. J. PETER D. FISH

SIR: I am surprised at the viewpoint of the letter-writer who actually seems to resent the fact that the national president of the Luther League, in addition to being a Christian leader of outstanding talent, is also a beautiful young lady. What kind of pseudo-asceticism is this? J. EDWARD GONZALEZ

Plainfield, N. J.

CHURCH NAME

SIR: I suggest as the name of the new church: Evangelical Christians — Lutheran Confession. The center and reason for our church is Christ. Let the principal word of our name show that. Let the word "evangelical," which most clearly shows our nature, become the modifying or describing adjective. The thing that distinguishes us from other evangelical Christians is the Lutheran confession. Let this be a subordinate clause, showing that it is the confession and not Luther that binds us.

Waldwick, N. J. ALFRED O. HAHN

LCA...

ENEVOLENCE SITUATION

First of the ULC synods to reach 00 per cent of the 1958 apportionment as the Pacific Southwest, which sent a neck at the end of November bringing s total to $323,775.

Amounts coming from the 32 synods November had totaled $877,473. "We ad fully expected over $1 million," said r. Henry Endress of the Stewardship epartment.

Goal for the year is $15 million, the louble apportionment" in celebration the ULC's fortieth anniversary. mounts received at ULC headquarters rough Jan. 20, 1959, will be included the 1958 total. On Nov. 20, with two onths remaining, the sum reported was 7,341,961.

Five synods were within sight of their oals: Pacific Southwest (see above), nd—

Florida	75 per cent
West Virginia	71
Iowa	70.8
Michigan	70.2

LC WILL ADVERTISE

The United Lutheran Church is be- nning a new advertising program in)-operation with its 4,500 congregations the United States and Canada.

Dr. Charles C. Hushaw, executive di- ctor of the ULCA's Department of ress, Radio and Television, said a new ries of 14 newspaper advertising mats two-column widths, is being made vailable without charge to all ULCA ongregations. The advertising will be aced by local congregations in com- unity daily and weekly newspapers.

The illustrated advertising series was repared by the Rev. Charles D. Moser, pastor of St. John's Church, Merrick, Long Island.

"These ads," Pastor Moser said, "can be used as a primer in basic Lutheran doctrine for the non-Lutheran public. Until now, most 'ad' evangelism has been of a defensive tone, sometimes creating the impression that the church's message is chiefly apologetic. These new sketches attempt to state positively the Lutheran faith in the truth of the gospel."

Mr. Hushaw said that plates of the new advertising series will be made available to the seven other Lutheran bodies in the National Lutheran Council.

AGAINST COMMERCIALISM

The executive committee of the Luther League of America adopted a statement on youth stewardship on Dec. 1 opposing sponsorship of dinners and other commercial schemes that use the church's name to obtain money.

Purpose of the statement is to foster among young people of the church "the practice of scriptural principles of stewardship as a response to the love of God."

The statement was prepared by the Luther League staff in co-operation with the ULC Lutheran Laymen's Movement for Stewardship.

The committee believes the statement will be beneficial in helping Lutheran young people to make their stewardship an integral part of the total stewardship life of the congregation, and also to bridge the gap between the church's children and adult stewardship programs.

In a strongly worded paragraph the statement reads: "Youth stewardship recognizes that 'commercialism' (e.g., car washes, dinners, etc.) has no place in any Christian stewardship program."

Mission Building Boom In Full Swing in Synod

By FRANK K. EFIRD

SALISBURY—Six new missions have been housed in 1958 and plans are on the drawing boards for six more first units in 1959. Twelve first units for missions in two years will be a record for the synod.

Missions housed in first units in 1958 were: Holy Trinity, Reidsville; Good Shepherd, Hickory; St. Andrew's, Havelock; Faith, Conover; Prince of Peace, Salisbury; and Our Saviour, Jacksonville.

Missions planning new buildings for 1959 are: Morning Star, Matthews; Good Shepherd, Brevard; Christ, Charlotte; Christ, Winston-Salem; Prince of Peace, Kinston; and Our Saviour, Dallas.

Brotherhood Changes Name

THE NORTH CAROLINA BROTHERHOOD, meeting at St. Andrew's Church, Hickory, Nov. 18, changed its name to United Lutheran Church Men.

Officers re-elected for another one-yea term include: J. J. Lentz, Sanford, president and Harry M. Arndt, Raleigh; John P Miller, Salisbury; Dolan A. Calhoun, Thom asville; Leonard Rhyne, Gastonia; Leonar Morets, Maiden; Leon M. Rivers, Hig Point; and Ray A. Cline, Concord.

The treasurer's report showed a total o $12,758 given on the Home Mission Loa and Gift Fund in 1958. Goal is $60,00 Brotherhood officials expect receipts to b heavy the remainder of the year.

Chester Myrom of the United Lutheran Church Foundation, was banquet speaker

Goal a Long Way Off

SYNOD'S evangelism committee is plannin 10 area lay schools in evangelism through out the synod on Jan. 25 and Feb. 1. The will emphasize the evangelism objectives fo the congregations for 1959 Bible study an prayer periods. Inspirational addresses o evangelism will be featured.

As of Nov. 22, the synod had paid $252 645 on ULCA benevolence. This is 52 pe cent of the goal.

New home for fast-growing Prince of Peace mission, Salisbury
Developer and first pastor is the Rev. Q. O. Lyerly

OFFICIALLY opene was the new chap and educational buil ing of Prince of Peac Church in Salisbur last month.

Cost of the first un was $50,000. Th chapel has a seatin capacity of 250, th educational unit in cludes ten classroom office, and fellowsha rooms.

Synod President L. Conrad was th preacher for the cor secration service o Nov. 9.

oderate Approach to Race Issue Prevails

NORTH CAROLINA continues its course of oderation in the solution of racial probns. There are Negro students in the ite's formerly all-white institutions of gher learning.

At Wake Forest, Southern Baptist coucational college at Winston-Salem, edirs of the college paper called on college ficials to admit Negro students.

"Moderate" leadership is beginning to asrt itself. The state's attorney general, Malm Seawell, has argued up and down the ite that North Carolina must keep its hools open and must abide by the law as terpreted by the U.S. Supreme Court.

In a civic club address in November in aleigh, former Fayetteville Mayor Joe B. ally, Jr., spoke favorably of the cities of narlotte, Winston-Salem, and Greensboro here school boards have assigned Negroes white schools. He said these cities were oing what is "correct and exemplary."

Ministers have been on both sides of the sue. Billy Graham, a North Carolinian, onducted a five-week crusade in his native ty of Charlotte this fall at which choirs and congregations were integrated. Many ministerial associations are integrated.

On the other side, the Rev. James P. Dees, rector of an Episcopal church at Statesville, took a prominent part in the organization Nov. 21 at Burlington of an avowedly segregationist organization called, "The North Carolina Defenders of States Rights, Inc."

The Charlotte Observer, one of the state's most influential newspapers, has argued consistently for a position of moderation and compliance with the Supreme Court decision.

The influence of the churches is hard to evaluate. Baptists, Methodists, and Presbyterians, the leading churches in North Carolina, all belong to church bodies that have indorsed the Supreme Court decision. However, none of these denominations has an integrated congregation in the state.

Harry Golden, Jewish author of Charlotte, with tongue in cheek, has argued that whites and Negroes could go to school together without conflict if desks were arranged so they could stand at them all day, because one of the main objections to integration is *sitting,* not *standing,* beside Negroes.

APPY ENDING: Things looked bleak for Phillip Jackson of Tampa, Fla., last June. fflicted with a severe heart defect, doctors had given him only a few more years to live. hings changed suddenly when the parents of the 12-year-old boy were informed that a ewly developed technique would allow mending his heart. Good Shepherd (ULC) Church, f which the Jacksons are embers, organized a fund ppeal to finance the operaon (*see* THE LUTHERAN, *ly 30, 1958*). Now, with hillip fully recovered and n excess balance of $1,000 rom the appeal available, hillip turned the excess ver to Kenneth Bailey of he Tampa Chapter Heart und which had helped with he drive, while his mother nd Good Shepherd's Pastor arl Driscoll watched.

Plans for Waterloo University Under Study in Canada Syno

By NORMAN BERNER

KITCHENER—A joint meeting of the board of governors of Waterloo College and the executive committee of the Canada Synod was called for Dec. 12 to consider far-reaching proposals for the college and the seminary.

A revised charter will be sought under the name of *Waterloo Lutheran University*. The board of governors would operate Waterloo University College (the former Waterloo College) and Waterloo Lutheran Seminary under two separate boards of directors.

The university college would be federated with the new University of Waterloo and receive its degrees through the university. The seminary would grant degrees in theology in its own right.

Decision on relocating the college on the new university campus will probably not be made for several years.

Jacobi Elected CLC President

DR. ALBERT G. JACOBI, president of the Canada Synod, was elected president of the Canadian Lutheran Council at its meeting in Winnipeg, Nov. 26-27. The ULC churchman succeeds Dr. Karl Holfeld of the American Lutheran Church who has headed the council for the past three years.

Other officers are Prof. Otto A. Olson, Saskatoon; the Rev. Edward Krempin, Calgary; and Walter Schultz, Winnipeg.

Budget for 1960 was set at $56,791, an increase of 36 per cent over 1959.

Student work will be expanded by establishment of a campus foundation at Saskatoon in addition to two student centers already in operation at Edmonton, Alberta, and London, Ontario.

The division of welfare reported that the first part of a welfare survey was in progress. The survey is being conducted by Minnesota Welfare executive Harold Belgum and is expected to be completed early next year. Part two is scheduled for late 1959.

Dr. Albert G. Jacobi
Heads Canadian Lutheran Council

It will seek to implement recommendation arising from findings of the survey regardir a Canadian Lutheran approach to welfa problems on the national and parish leve

Welfare needs in the province of Ontar will be discussed at a two-day seminar pastors and professional workers next Fe ruary. Reuben Baetz, Toronto, heads th Ontario study group.

"No similar situation to that of th Canadian Northland exists in the Unite States," said Executive Director Earl Treus in his report to the council. This places "particular imperative" on the division Canadian missions to make a thorough su vey of existing needs.

When mergers among participating bodi of the council become effective, counc membership would drop to eleven under e isting rules. An amendment was approve changing the membership basis from or

for every 10,000 members to one for every 8,000, raising council representation to 14 members.

Missions Need Homes

SYNOD'S MISSIONS are gradually getting "under cover." Our Saviour's, Lachine, dedicated its church house this fall. Pastor Fred Zinck hopes to have the first unit ready next year.

Christ Church, Peterborough, laid the cornerstone to its first unit on Nov. 30. The ceremony was conducted by Pastor Herbert Gastmeier and the Rev. Norman Berner, assistant to the synod president.

Redeemer Church, London, hopes to be using its new chapel by the first of the year. The Rev. Walter Becker is pastor.

St. Matthew's, Welland, dedicated its parish house on Nov. 30. Guest preacher was Synod President A. G. Jacobi. Pastor is the Rev. Richard Tubbe.

President Jacobi also officiated at the dedication of the new St. John's Church, Riverside. The building replaces one torn down to make way for the St. Lawrence seaway and power project. The ceremony took place on Dec. 7 under the direction of Pastor F. L. Howald.

Building plans for Lachine, Quebec, mission
Blueprints are examined by Building Chairman William Hartwick, Architect Kenneth Robb, Pastor John Peters of St. John's Church in Montreal, Pastor F. W. Zinck

ST. PAUL'S CHURCH, Guelph, celebrated its 50th anniversary on Nov. 16. Preacher for the service was the Rev. Norman Berner, a son of the congregation.

Organized by the late Dr. M. J. Bieber, the church is now being served by the Rev. Elmer Oleson. Nave and Sunday school rooms were renovated for the occasion.

TEN TONS of used clothing for Canadian Lutheran World Relief were collected in October. A concentrated drive was spearheaded by the Rev. Paul Eydt, member of the CLWR executive committee.

Extra storage space had to be rented to take care of the large volume which amounted to almost a normal year's collection.

HARRY ZIEGLER, Milverton, has been appointed as assistant to Synod Treasurer E. A. Kalbfleisch. He will have his office in the synod headquarters in Kitchener.

"ORDER AND ORDINATION" was the subject of a paper given by Dr. O. W. Heick at the Hamilton Conference meeting in Fort Erie on Nov. 4 and at the Stratford Conference at Woodstock on Nov. 5.

Both conferences also discussed the proposals being made by the Committee on Canadian Matters to the Joint Commission on Lutheran Unity. Major point is whether the Lutheran churches in Canada should be in four synods or united into one synod in the merged church.

Hymnal Gains Ground

ABOUT FIFTY congregations of the synod are using the new *Service Book and Hymnal*, according to a survey made by Dr. U. S. Leupold who has been conducting area meetings to introduce the new liturgy.

Since most of the larger congregations have made the change from the *Common Service Book*, more than half the membership of the synod is now using the new service.

By action of the synod, all congregations are singing the second setting. Most pastors report that the new book has been received willingly and even gladly.

"Ventura" Name of California Lutheran University

PLANS for the Lutheran college in southern California are taking shape, it was announced last month from the offices of the Board of Higher Education in New York. Name of the school to be located in Thousand Oaks on a 206-acre campus will be "Ventura" and it will eventually become a $15 million university. Opening of first departments is expected in 1961 or '62.

CAMPUS

According to Dr. Gould Wickey, executive secretary of the ULC board, completion of the overall program developed by the California Lutheran Educational Foundation may take 15 years. First phase of the project will cost about $4,000,000. The ULC appropriated $300,000 toward this phase of the building program. Other Lutheran bodies supporting the school are Augustana, Evangelical Lutheran, American Lutheran, and United Evangelical Lutheran churches.

ONE OF THE FIRST gifts for the Ventura building fund came early this year from the Lutheran Brotherhood, fraternal life insurance society with headquarters in Minneapolis, Minn. The organization gave $5,000 as first payment on a $25,000 donation to be offered to the California foundation over the next five years.

Last month came the announcement of the first scholarship fund established for the new school. Mrs. Emma Oleson, a native of Iowa who has lived in California for the past 40 years, established the $10,000 fund to encourage her grandchildren and great-grandchildren to attend the college. Later, benefits will revert to other worthy scholars on the condition that they pledge themselves to "help others obtain an education in days to come."

Accent on Science

GRANTS WERE in the news from other areas as well. The National Science Foundation awarded a $44,600 grant to Wittenberg College and another one to Thiel College to conduct summer institutes for teachers of science and mathematics next year.

Wittenberg said the institute, open to junior and high school teachers, would last eight weeks and be under the direction of Everett R. Bush, assistant professor of geography. Thirty-six teachers selected to attend would receive a maximum stipend of $600 plus travel allowance and $120 for each dependent up to a maximum of four. No tuition will be charged.

Thiel set dates for its six-week summer institute for June 27-Aug. 7 and announced Dr. Bela G. Kolossvary, professor of physics, as director. The Greenville, Pa., school said it would be in a position to accommodate some 30 teachers and that courses would include physics, mathematics, chemistry and biology. Stipends would be limited to not more than $75 per week plus an additional allowance for up to four dependents.

Gifts for Education

WITTENBERG had news of another grant. Two members of Edgebrook (ULC) Church in Chicago, Mr. and Mrs. Frank C. Matthies, established a $50,000 endowment fund from which they will receive income until the maturity of the gift agreement. Afterwards it will be used for scholarship aid.

Thiel also had news of scholarships to 12 Pennsylvania colleges to be awarded to high school seniors in western Pennsylvania under the auspices of the American Association of Physics Teachers. Competitive examinations for the award will be given Feb. 28.

THIEL was recipient of a further gift—a $65,000 donation from Mr. and Mrs. Milton V. Burgess given in memory of Mr. Burgess' parents, Dr. and Mrs. Ellis B. Burgess. Dr. Burgess was the first president of the Pittsburgh Synod.

The grant is to be used for a chapel building fund. Thiel President Frederic B. Irvin said that construction of a chapel is part of the college's 20-year development plan and that "the project will be undertaken as soon as circumstances permit."

Midland Expands

MIDLAND COLLEGE moved into the third phase of a one-million-dollar plant expansion program as a result of action taken by the board of trustees last month.

A building committee was asked to proceed with preparation of preliminary plans and specifications for a new classroom-administration building.

Since the Midland Appeal was launched in 1956 to raise funds for campus improvements and expansion, a $246,000 wing was added to Beegle Hall, a women's dormitory, which more than doubled the capacity of the building. North Hall was renovated and is now being used as men's dormitory.

Roanoke Dedicates

TWO DORMITORIES were dedicated Dec. 6 at Roanoke College. Bartlett Hall, accommodating 74 women, is named after Dr. William I. Bartlett who was dean of the college from 1949 until 1952. He died 1953.

Fox Hall, for 44 men, honors Dr. Luther A. Fox, a United Lutheran clergyman who taught philosophy, religion and history at Roanoke from 1882 to 1925.

Gettysburg Plays Host

DISTINGUISHED VISITORS came to Gettysburg College last month. Mrs. Franklin Clark Fry, wife of the ULC president, addressed the college's Women's General League Nov. 7.

Ten days later, noted Civil War authorities discussed why the North won the war at the second annual Civil War Conference held at Gettysburg.

Crosscountry

MISSION CHURCHES of the ULC meet in unlikely places—firehouses, barns, hotels, theaters, railroad cars.

St. Andrew's Church in Dover, Delaware, is one of the temporarily housed missions. At a recent Sunday school service, a man hurriedly pushed through the door, flashed a card and demanded to know what time the bar opened.

An usher patiently informed him that a church service was in progress. The intruder backed off with a confused expression and left the Veterans of Foreign Wars hall which has a bar open for its members during evening hours but not on Sunday morning when it is home to St. Andrew's mission congregation.

ST. ANDREW'S probably never heard again from the visitor who found he was in the right place at the wrong time. But delegates to the convention of the World Alliance of Pentecostal Churches in Toronto were told that there was no wrong time to be in the right place.

Said Watson Argue of New York: "Once upon a time people used to come to our meetings and say, 'You're drunk.' Now they come and say, 'You're dead.' Let's get back to where they said, 'You're drunk.'"

IF THIS SOUNDS CONFUSING, consider this news item from a United Lutheran congregation in New Jersey announcing the discovery of a new way of tithing.

The church reported that it would hold its annual bazaar with this added feature: Ten per cent of all receipts would be added to the congregation's benevolence contributions in honor of the ULC's 40th anniversary.

TO WHICH AN ANNOUNCEMENT on the billboard of a Presbyterian church in Philadelphia supplied the footnote. Giving the sermon topic and featured music for the coming Sunday, it read: *Blessed Uncertainty*
Hymns by Lutherans

NEWS ABOUT PEOPLE

DR. McCREARY

FOR 25 years Dr. Jonas H. Dressler had served as editor of *The Word in Season,* family devotional booklet published by the Northwest Synod. Dr. Dressler died last January, and in August, the synod's executive committee turned the job over to Dr. George B. McCreary by calling him as assistant to the synod president, a post including editorial responsibility for the devotional publication and the *Synodical Bulletin.* Dr. McCreary was synod stewardship secretary, has promoted major ULC causes in the synod.

ONE OF THE ALUMNI honored this month by Roanoke College with a special citation was Dr. Walton H. Greever, class of 1892, retired secretary of the United Lutheran Church in America.

DR. GREEVER

Dr. Greever, now living in Columbia, S. C., served parishes in West Virginia and South Carolina, was editor of church publications in the South, executive secretary and faculty member of Southern Seminary, and became secretary of the United Lutheran Church in 1932. Dr. F. Eppling Reinartz succeeded him in 1947.

DR. WILLIAM G. ARBAUGH had been serving the Board of American Missions for thirty years. Next month, he will return to Indiana from where he started out as BAM missionary to Puerto Rico in 1928. A native of Indiana, Dr. Arbaugh studied at Carthage College and Philadelphia Seminary, was the BAM's secretary for Latin America from 1945 to 1956 when he came to New York to supervise pre-publication plans for a Spanish hymnal. He'll continue to serve as editorial chairman of the Spanish Hymnal Committee until publication of the book.

DR. ARBAUGH

Dr. Arbaugh's new parish will be the two-church Middlebury charge in Indiana.

IN APPRECIATION of contributions made by Dr. Clarence C. Stoughton, president of Wittenberg College, to the promotion of better understanding between the peoples of the United States and Germany, the Federal Republic bestowed this month upon the ULC educator its Grand Cross of the Order of Merit.

DR. STOUGHTON

Dr. Stoughton made five trips to Europe since 1948 to participate in projects of the World Council of Churches and the Lutheran World Federation, was a lecturer for the LWF, traveled overseas as chairman of the LWF's commission on stewardship and congregational life.

On all these trips he filled many speaking engagements in German cities and universities.

Before becoming Wittenberg's first lay president in 1949, Dr. Stoughton held for four years the office of executive secretary of the Lutheran Laymen's Movement for Stewardship and ULC secretary of stewardship.

Earlier he was associated with Wagner College, Staten Island, N. Y., was its president for ten years.

Dr. Stoughton is now a member of the ULC executive board and chairman of its committee on department and auxiliaries.

Big Missionary Job Ahead in Northern Wisconsin

By CHARLES A. PULS

MADISON—A great challenge is awaiting Lutherans in northern Wisconsin. With plans for the merger of United Lutherans with Augustana, Suomi Synod and American Evangelical Lutheran Church in the making, a merged synod including Wisconsin and the northern Michigan peninsula will no doubt take into account the unchurched people in the north.

A recent survey of 18 northern counties indicates that 44 per cent of the people are without church affiliation—more than 140,000 persons.

Florence County, for example, has 75 per cent unchurched, according to the survey. Where there are urban centers there are churches, but the study indicates that there is no "reaching out into the byways" to minister to rural areas.

They are sparsely settled and removed from urban centers. Pastors, non-Lutheran as well as Lutheran, wonder about the development of a strategy that can reach them.

The 700 churches of all denominations are not doing it at present. Where there are rural parishes, they are small, and pastors serve three to four congregations.

Augustana has 33 congregations with 7,346 members. Few pastors remain in their parishes more than four years.

Because Lutherans are strong in Wisconsin, a strategy must be developed that will preserve these people in the church. Evangelism in this area is unlikely to bring quick results.

Clothing Drive On

FEW LUTHERAN churches could be found in Wisconsin during November where the clothing collection for overseas relief was not in full swing. This annual effort enlists the co-operation of close to 1,200 congregations of both the Synodical Conference and the National Lutheran Council.

With results of the loading just coming in there was belief that the total would be as strong as a year ago. November loadings were:

Milwaukee: 57,100 pounds; Wisconsin Rapids: 20,540 pounds; Mineral Point and Monroe: 27,574 pounds; Racine: 29,380 pounds; Marinette-Sheboygan: 48,300 pounds; Wausau: 33,700 pounds.

Since 1955, Wisconsin churches have shipped more than 2 million pounds.

Synod Calls for Action

DOUBLE BENEVOLENCE is getting its final push in the Northwest Synod. A telegram from the synodical office was sent to all pastors: "We are still far from our rightful share in the ULCA. How far? At least 25 per cent! This is the gap we can close by year's end."

At the same time, Treasurer Walter O. Helwig reported that receipts from congregations for the first ten months for all causes had reached $1,050,183, with an additional $60,354 from Sunday schools.

Let's All Move

MILWAUKEE—It came as quite a shock to the members of the Gospel Tabernacle, a Fundamentalist sect, when their pastor, Bennie Morris, told them he had accepted a call to a congregation in Phoenix, Ariz.

But then they got to talking about it and decided that if Pastor Morris moved to Phoenix, so could they. They voted to sell their building, loaded a moving van with the church's pews, chairs, electric organ and other furniture and departed for Arizona—all 90 of them.

Mr. Morris said that by Jan. 1 they would probably all have settled in their new homes and got new jobs. Commenting on his flock's decision, he smiled and said: "I guess I just happen to have a loyal congregation."

Evangelism Campaign Brings Rich Fruits

IT WAS a special occasion for St. Luke's Church in Waukesha, Wis.: Reformation Sunday was marked by reception of 54 new members of whom 10 were baptized and 21 confirmed at the same service.

Among the newcomers were former members of 10 non-Lutheran denominations, from the Jewish faith and Roman Catholic Church to Seventh Day Adventists and Christian Scientists.

Pastor of the congregation, organized in 1921 and now nearing a baptized membership of 3,000, is the Rev. L. Glenn Cloninger. St. Luke's is one of two United Lutheran congregations in Waukesha.

WISCONSIN . . .

General benevolence receipts for the period were close to $750,000 from congregations and $45,244 from Sunday schools. World Action had received $63,000.

Missions in the News

PLANS to develop a Negro mission in Milwaukee have been referred back to the NLC Division of American Missions.

Close to 250 prospects for a new mission in Tuckaway, a Milwaukee suburb, will be invited to use a dance hall as a place of worship.

St. John's, Oshkosh, according to Missionary Dwight H. Shelhart, will soon send a swarm of its members to start a new mission in that city.

Dr. Edwin Moll, former director of the Near East Branch of Lutheran World Federation in Jerusalem, has recovered from his illness and is ad-interim pastor at St. Matthew's, Madison . . . First United, Sheboygan, has voted to build an entirely new plant on a new location . . . The Rev. C. H. Meyer was installed Nov. 23 as pastor at West Bend.

WARTBURG

Lapsed Members Target Of Evangelism Mission

By ARNOLD H. KAITSCHUK

CHICAGO—A program of evangelism aimed particularly at lapsed members will be pioneered during Lent by one section of the Wartburg Synod.

Six congregations in southern Wisconsin and northern Illinois will join in an evangelism mission week to concentrate on reclaiming persons who for one reason or another have ceased church activity. The Rev. E. W. Belter, synod director of stewardship, has been giving this emphasis top priority in his visits to congregations this year.

Blast Precedes Dinner

PASTOR ANDREAS NAGELBACH and his family were shaken but unhurt when the oil burner that heats Tabor Church, Chicago, exploded Nov. 9 beneath the parsonage dining room. A few hours later the congregation held its golden anniversary dinner in the chilled church basement.

The renovated church had been dedicated the previous Sunday, with a sermon by Dr. R. R. Belter, synod president. A special anniversary offering of $5,000 was received.

Improvements to the church costing $59,000 included an addition to the Sunday school and remodeling of other parts of the church building and parsonage.

Evangelism Director E. W. Belter preached at the confirmation reunion service on Nov. 16. This launched a full year-round program of lay visiting.

Tabor Church also has started a weekday school for children in grades 5 to 8, meeting three hours weekly.

Conferences Study Bible

ANNUAL MEETINGS of both the Northern and Southern Conferences were devoted completely to Bible study, in place of the usual agenda. The change was in line with a recommendation of the synod evangelism committee.

Prof. Herbert C. Wolf, of Wittenberg College, lectured and led the discussion at both sessions. Southern Conference met at St. John's Church, Bluff Springs, Ill., Oct. 21-22, and Northern Conference at Faith Church, Joliet, Oct. 28-29.

PASTORS and laymen of all synod churches will meet Feb. 3 in Burlington, Wis., to kick off the drive for funds for Carthage College and Chicago Seminary. Pastors will remain the following day for a preaching retreat. Dr. C. W. Spiegel, of Concordia Seminary, Springfield, Ill., has been invited to speak.

DR. HENRY ENDRESS, executive director of the Lutheran Laymen's Movement for Stewardship, spoke at the congregational dinner of St. Simon's Church, Chicago (W. E. Wittman, pastor), on Nov. 5. This church has started the sector plan.

The 69-year-old congregation never had asked pledges for the current and benevolence budgets. Now with most of the advance visits completed, 80 per cent of the members have pledged as much or more than the level of giving estimated by a survey committee.

Lena Church Advances

IMMANUEL CHURCH, Lena, Ill., is making progress. The Rev. Albert Simone became pastor last June. A program of evangelism is being steered by a "look-out squad" to show that a rural church need not die but can project itself, even in a town of 1,300 population with seven churches—three of them Lutheran.

Seventeen new members were received to fulfill a goal set in July, and each family was given a 1959 subscription to THE LUTHERAN.

The Luther League purchased and installed an illuminated steeple cross.

PEACE CHURCH, Chester, Ill. (O. M. Meyer, pastor), celebrated its 50th anniversary Oct. 19. The day was also made a special occasion for missions. Dr. K. W. Braun, retired pastor of Trinity Church, Golden, preached. Dr. W. J. Boatman, of First Church, Murphysboro, spoke at the fellowship dinner.

LUTHER LEAGUE and a United Lutheran Church Men unit have been formed at St. Paul's Church, Lyons, Wis.

Pastor W. D. Knappe and family moved into the new parsonage the first week in December. Dedication is planned for next spring.

Church Re-Dedicated

ST. LUKE'S CHURCH, Campbell Hill, Ill., held rededication services Dec. 14. Synod President Belter preached at morning and evening services, and pastors of the area brought greetings. The Rev. A. H. Kaitschuk is pastor.

The interior of the church was decorated in pascal green-gray to match the art glass windows, recently installed as memorials. The seven "I Ams" of Jesus, together with "Faith, Hope and Love," the open Bible and the Cross with Kingly Crown are the subjects of the side windows in the nave.

Other improvements include new carpeting, new floors, exterior painting, and new chancel and altar furnishings. The total cost of the project was $8,000.

Sunday Closing Issue Boiling Up Again in Lehigh Valley

By HENRY W. SNYDER, JR.

ALLENTOWN—Sunday sales are again a hotly contested issue in the Lehigh Valley. For 52 consecutive weeks Lehigh County District Attorney Paul McGinley has been making arrests on Sunday at a discount store in Whitehall Township, north of Allentown—"Two Guys from Harrison."

Last June, Lehigh County Judge James F. Henninger upheld the arrests and ruled that the 1794 Pennsylvania "Blue Law" is constitutional. "Two Guys from Harrison" appealed the case to the State Superior Court, but that court upheld Judge Henninger's opinion.

The firm has appealed to the State Supreme Court, but meanwhile the district attorney has promised vigorous enforcement of the law not only for violation of the "Blue Law" but under the more serious charge of "conspiracy to do an unlawful act." The firm obtained a temporary injunction against such arrests, but the U.S. District Court subsequently dissolved the injunction.

Two Lehigh County detectives mingled on Sunday, Nov. 30, with "the greatest mob ever to flock to the "Two Guys establishment" (as one Allentown newspaper described it) to obtain employees' names in preparation of making arrests.

The firm countered by publishing full-page newspaper ads in three widely circulated Lehigh Valley papers challenging District Attorney McGinley to enforce the law without discrimination by closing down "turkey shoots, bowling alleys, greenhouses, model homes, and manufacturing plants that operate on Sunday."

Since the opinion of Lehigh County Judge Henninger has been upheld, Northampton County District Attorney Edward Ruyak has set a February date for trial of a "lone violator" in Northampton County.

The retail division of the Bethlehem Chamber of Commerce has come out in favor of legislation against Sunday sales.

Medical Center Revises Plans

MUHLENBERG MEDICAL CENTER has revised plans for construction of its first unit, a geriatrics building, to meet state specifications for including an X-ray room, laboratories, and physical therapy room. These facilities had originally been planned for the general hospital unit which will be built later.

Mrs. William Berkemeyer has been elected secretary of the medical center board. She succeeds Joseph Lipsky, former president of a steelworkers' union, who died in October. The medical center women's auxiliary gained 461 new members in October.

Days to Remember

MARTIN LUTHER'S 475th birthday was observed in the Lehigh Valley with a dinner at an Allentown restaurant, sponsored by the Lutheran Pastoral Association of Allentown.

Lutheran pastors of the Lehigh Valley and their wives were invited. Dr. Arnold Keller Sr., of Utica, New York, summarized high points of Luther's thought and theology.

PASTOR JOHN ORMAI was honored by his congregation with a testimonial dinner Nov. 30. He has served as pastor of First Hungarian Lutheran Church, Bethlehem, for 2 years. The congregation observed its 30t anniversary the same day.

Recent "70th anniversary congregations are St. Mark's, Bethlehem, and St. Joseph's Allentown.

John Keener Installed

ST. JOHN'S CHURCH, Emmaus, installed its new co-pastor, the Rev. John D. Keener Dec. 14. He will have responsibility for evangelism, administration, stewardship, and Christian education.

Other areas of pastoral responsibility will be continued by Pastor Paul Spieker who

s served St. John's for the last 30 years. Five hundred persons attended a Pennvania German service in Forks Church, rth of Easton, Nov. 16. Pastor Richard uckenmiller, Plainfield Township parish, eached a "Dutch" sermon. Topic was heep or Swine."

Plans are being made for 600 persons to end the 1959 school of religion at Muhlberg College. Ten courses will be offered the six-weeks' session which starts Jan. For an entrance fee of $15 a church ay enroll an unlimited number of members the school.

ambling Is an Addiction; roup Therapy Planned

By LUTHER E. FACKLER

PITTSBURGH — "Gamblers Anonymous," mething new in social services, may be me established in Pittsburgh. Operation this organization would be similar to *coholics Anonymous.*

The idea was conceived by a gambler in nsultation with Pastor Tibor Chikes.

Heavy betting had broken up the gambler's marriage, cost him his job and sunk him heavily in debt. It is his intent to help other "addicts" out of this condition.

His wife, who suffered with him, would also like to carry the "cure" to other gamblers' wives.

Dr. Chikes said, "The gambler knows he's not winning. But gambling gives him an elation similar to that of an alcoholic. He is highly irrational and largely in an imaginary world.

"Unable to leave 'this world of escape,' the gambler lies to himself, his family, and the boss. It is a dangerous obsession."

Erie Church Marks 150th

ST. JOHN'S CHURCH, Erie, began its history in 1808 with the baptism of 25 persons. Now, 150 years later, the congregation, served by Pastor Clair O. Dufford and his associate, Donald G. Love, has 2,500 baptized members. The church began 150th anniversary celebrations on Nov. 2 when Dr. G. Elson Ruff, editor of THE LUTHERAN, preached at a special service.

SOME 500 members and friends attended

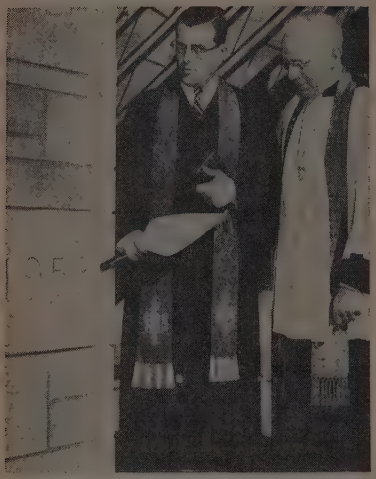
Warren Mission Starts Building

Pastor Haer, Daugherty and Lilja at Warren service
St. John's has present baptized membership of 150

ST. JOHN'S CHURCH, Pleasant Township, Warren, broke ground for its first unit, a $75,000 nave and educational wing, Nov. 23. The congregation, one of the missions sponsored by the Pittsburgh Synod and the Board of American Missions, is served by the Rev. J. Edward Lilja.

Participating in the service was Dr. Paul Daugherty, mission superintendent of the Pittsburgh Synod, and Pastor Frederick B. Haer of First Lutheran Church in Warren.

St. John's was started in 1954 by members of First Church who surveyed the Pleasant Township area. The congregation was organized in September, 1956.



Rochester parish house nears completion
Pastor Welther and Dr. Ortner officiate

the service at Grace Church, Rochester, for laying of the cornerstone of a $350,000 parish house, Nov. 23. Dr. Elmer A. Ortner, pastor of the congregation from 1941 to 1952, preached and Pastor William J. Welther conducted the service.

Grace Church was organized by Dr. William A. Passavant in 1854. The present church, third in the history of the congregation, was erected in 1907.

Districts React Favorably To Introduction of Hymnal

By ARTHUR S. FOLLETT

POTTSVILLE — Contrasting reactions are noted in a survey on the introduction of the new *Service Book and Hymnal* in the Pottsville and Hegins districts.

"Very good, no problems" reported one pastor whose congregation is using the first setting.

"Do not intend to use—lacks unity—provides so many optional services that it has led to confusion," was the comment from one who had anticipated less page turnin during a service.

Ten congregations are using the first se ting. It is this group from which favo able comments have come.

"More intelligent response at service" an "more worshipful" signify ready acceptanc

Ten more congregations are preparing t way to introduce the new book.

Three had just replaced their *Comme Service Book,* but expect to set up a progra to introduce the new book next year.

Financial problems necessitated waiti until 1959 in two more congregations.

By the close of 1959 most of the 25 co gregations in the Pottsville District and in the Hegins District may be using the ne hymnal. The first setting will be used most cases but it may be a while befo pastors will begin chanting the service.

Schuylkill Groups Reorganize

SPLITTING of the Pottsville Conferen into two districts resulted in the renami of the Lutheran Pastoral Association. will become the *Schuylkill County Luther Pastoral Association.*

This was decided at the fall meeting October at St. Paul's Church, Gordon.

Pastor Lawrence L. Hand of Zion Chur Ashland is the new president. Pastor Rob H. Rothermel of St. John's Church, M hanoy City, and Zion Church, Zion Gro is secretary-treasurer.

Topics discussed were the Lutheran Wo Relief clothing drive; date and place future meetings, anniversary dinner of Charles M. Cooper, Ministerium presid and appointment for the promotion of LUTHERAN within the two districts.

The film *Our Lutheran World Federa* was shown.

WILLIAM J. GREGORY, Port Carbon, re-elected president of United Luthe Church Men of the Pottsville and He Districts on Oct. 17 at Zion Church, Min ville. Also re-elected were Lester C. Sch Barnesville; Lloyd Underkoffler, Schuy Haven; and Howard Hardenstine, I Grove.

Eugene Koch, Pottsville, was elected to e executive committee for a three-year rm.

Pastor John W. Schwalm conducted the orship service. Pastor Ralph H. Casner English Church, Minersville, spoke.

Two new units, the Sacramento parish d Llewellyn, were welcomed.

The group will function as the United utheran Church Men of Schuylkill County til a split is deemed advisable.

Plans for reorganization of the confer-ce United Lutheran Church Women into o groups (Pottsville and Hegins) were tlined at the convention on Oct. 22 at John's Church, Ringtown.

Speaker was Mrs. Leroy F. Taney, presi-nt of the United Lutheran Church Women the Ministerium of Pennsylvania. Attend-ce was 176. Devotions were conducted by stor John Shiery of Zion Church, Frack-le.

A REDEDICATION SERVICE was held at Zion urch (John W. Schwalm, pastor) in inersville on Nov. 16.

Zion Church, Minersville, rededicated
stors Schwalm, Carl H., Carl G. Karsch

New altar and furnishings had just been installed. The project had been started last July.

Present were Pastor Emeritus Carl G. Karsch who had received a call to Zion 60 years ago, and his son, Carl H. Karsch, a former assistant at Zion. Pastors Howard Engle, Sterling F. Bashore and Lawrence R. Tropp were also on hand.

Pastor Walter Guigley, president of the Pottsville District, spoke.

ST. PAUL'S, Orwigsburg (the Rev. William H. Marburger, pastor), rededicated its $80,000 church school unit Oct. 19, completing a $160,000 renovation and building project started in 1949.

Modern in every respect the new building is also used as a weekday church school. The Rev. C. Elwood Hugel, a former pastor, and Pastor Guigley were speakers.

Conference Looks Forward To New Evangelism Mission

By ROBERT E. PICKING

WILLIAMSPORT—Susquehanna Conference is considering another evangelism mission for late 1959 or early 1960. The executive committee at a recent meeting left the decision up to the conference evangelism committee.

The executive group set Feb. 9 for a pre-Lenten retreat to be held at Trinity Church, Sunbury. Spring meeting of the conference will be held April 13.

Plans were made for publication of the *Susquehanna News* by the publicity committee.

Inner Mission Meets

LUTHERAN INNER MISSION of the Susquehanna Conference reports the average cost per child in its care and adoption program is $216. Emphasis to inner mission work in October was given through use of bulletin inserts and pamphlets distributed in all congregations.

This month the Inner Mission is conducting a Christmas appeal to provide gifts for

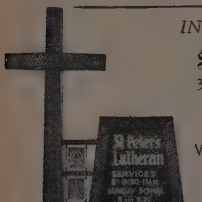
PA.: WILLIAMSPORT . . .

some "forgotten" patients in the institutions.

TENTH SHIPMENT of clothing to Lutheran World Relief this year followed a successful Thanksgiving collection at Christ Church, Lewisburg. It was the largest single collection of clothing in the church's history, according to Pastor George Bowers.

PASTOR DAVID VOLK, of Zion Church, Sunbury, will intone the service on Christmas Eve for the first time. He plans to chant the service occasionally thereafter, particularly on festival days. During the Advent season Pastor Volk and Pastor Robert Koontz are preaching dialogue sermons.

LUTHERAN LITURGY will be used on Christmas Eve for the first time in the 97 year history of St. Paul's Church, Martzville. The Rev. Bernard F. Englehardt is the pastor.



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New Hymnals Dedicated

BETHANY CHURCH, Montoursville (Past John J. Lenhardt), dedicated new *Service Book and Hymnals* at a Thanksgiving Day service. Ira Angstadt, of the Lutheran Laymen's Movement, visited the congregation Nov. 23 and gave instructions to visitors in the stewardship sector project.

ST. MATTHEW'S CHURCH, Shamokin Dam, is completing a $25,000 youth recreation building for use by congregation and community. Pastor Richard E. Geib reports plans underway for a month-long vacation church school next summer. The congregation has raised $7,000 toward the cost.

HOLY COMMUNION CHURCH, Yeagertown, dedicated a tower music system. An electric organ was dedicated at Emanuel Church, Penns Creek. St. John's Church, Northumberland, is building a new chancel and is buying a new organ with chimes. St. Mark's Church, Spring Mills, will add a 38 x 80 foot parish building.

TWO WEEKDAY SCHOOLS are in operation at St. John's Church, Lock Haven. One is for children from kindergarten through sixth grade, and meets one hour Wednesdays. The other is a released-time school for seventh through twelfth grades, held once a month.

Women of the church formed three circles in conjunction with the United Lutheran Church Women program. Seventy-five persons attended a Luther League rally in the church on Nov. 9. It included youth from Nittany Valley parish, Sugar Valley parish, Bellefonte and Lock Haven.

• GROUPS WELCOME •

Because of the many requests for an opportunity to inspect the new Muhlenberg Building, guided tours can be arranged on Mondays and Thursdays between the hours of 9 to 3 and on Saturdays between 9 and 11 a.m. Groups desiring to visit the building should contact Mr. W. H. Keyser at the Muhlenberg Building, 2900 Queen Lane, Philadelphia 29, Pa. or call VIctor 8-6800.

Unfortunately it will not be possible to furnish guides for individuals or groups not making definite appointment through Mr. Keyser.

Any group desiring to arrange for luncheon to be served during their visit must make this arrangement in advance.

—CHANGES OF PASTORATE—

KENTUCKY-TENNESSEE

BSON, BOYD. From Bethany Church, Memphis, Tenn. To Thiel College pastor.

ONROE, PAUL E., JR. From Redeemer Church, Newberry, S. C. To First Church, Nashville, Tenn.

MARYLAND

ATES, A. BERNARD. From Northwood Village, mission developer. To Our Redeemer Church, Glen Burnie.

NEW YORK AND NEW ENGLAND

NSON, JOHN V. From Messiah Church, Flushing, N. Y., assistant pastor. To Board of Higher Education, associate secretary.

ELITZ, WALTER. From Trinity Church, Castleton-on-Hudson. To Clinton, N. Y., Home for Aged and Infirm, superintendent and chaplain.

WEN, WALTER. From Christ Church, Rochester. To Atonement Church, Saugerties, N. Y.

EENTANER, ROGER W. From Redeemer Church, Rochester, assistant pastor. To Our Saviour Church, Schenectady.

TBERGER, WILLIAM H. From Evangelical Church, Hartwick Seminary. To St. John's Church, Hudson, N. Y.

HE, EDWARD W. From Good Shepherd Church, Tonawanda, N. Y. To Board of Parish Education, Philadelphia.

NORTH CAROLINA

MBEE, L. E., JR. From Pilgrim Church, Lexington. To New Jerusalem Church, Hickory.

DLER, C. EDGAR. From Silverstreet Church, Silverstreet, S. C. To St. Martin's Church, Maiden, N. C.

UFORD, GEORGE W. From Watauga parish, N. C. To LWF scholarship, Neuendetteslau, Germany.

NORTHWEST

RN, ROY V. From Mt. Olivet Church, Minot, N. D. To graduate study.

OTH, R. W. From Trinity Church, West Bend, Wis. To Tuckaway, Milwaukee, mission developer.

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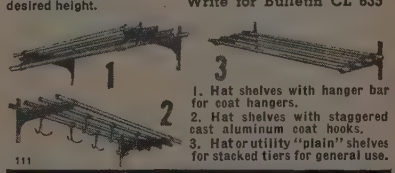

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CHANGES OF PASTORATE . . .

STILLWELL, ARNOLD B., JR. From U.S. Air Force chaplaincy. To Christ the King Church, Milwaukee, Wis.

WESTER, KENNETH M. From St. Mark's Church, Olympia-Lacey, Wash. To Cross of Christ Church, St. Louis Park, Minneapolis.

The appointment of

LAWRENCE I. PHELPS

as Tonal Director

has been announced by the Board of Directors of

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C. J. Laframboise, President
Charles Perrault, Vice-President and General Manager

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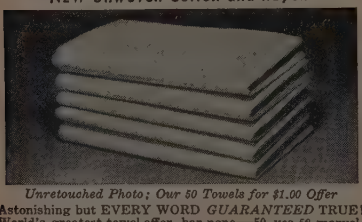

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OHIO

BELL, WILLIAM L. From Vanatta paris Ohio. Graduate study.

KIMBLE, MELVIN. From Calvary Churc Chillicothe, Ohio. To graduate study.

LOEHRKE, EUGENE M. From First Churc Bryan. To Martin Luther Church, Toled

MUELLER, FREDERICK F. To Logan Coun parish.

RINGS, W. REFUS. From First Churc Mansfield, associate pastor. To Vanat parish.

ROLIK, ANDREW. From Christ Churc Lorain. To St. Mark's Church, Mansfiel

RUNK, WESLEY J. From St. Luke's Churc Toledo. To St. John's Church, Gebha

SCHMEDING, ROBERT W. From St. Joh Church, London, Ohio. To graduate stu

SELTZER, C. PHILIP. From St. Mark-Incarn tion Church, Washington, D. C. To Sal Church, Miamisburg.

WEAVER, CARL C., JR. From Glenwo Church, Toledo, assistant pastor. To Luke's Church, North Baltimore, Ohio.

PACIFIC SOUTHWEST

ARBAUGH, WILLIAM C. From Reformati Church, Las Vegas. To Bethany Chur Norco, Calif.

HARTMAN, DAVID J. From Suomi Syn Lutheran Church. To Grace Chur Phoenix.

NAUGLE, CLARENCE E. From Trin Church, Long Beach, Calif., assistant p tor. Retirement.

PENNSYLVANIA MINISTERIUM

HEIM, G. ROBERT. From Christ Chur Reading. Retirement.

MAYER, J. ROBERT. From Immanuel Chu Philadelphia. To Christ Church, Up Darby.

MECK, ROY. From St. Mark's Church, C ton Heights. To St. Andrew's, Easton

PITTSBURGH

JENSEN, FRANKLIN L. From St. Ma Church Kitchener, Ont. To Luther morial Church, Erie.

SHEPFER, H. REED. From Luther Memo Church, Erie, Pa. Retirement.

ROCKY MOUNTAIN

SETZER, ROY B. From Mizpah Church

Louis, Mo. To Hope Church, Pueblo, Colo.

SLOVAK ZION

NKO, MATTHEW F. From Dr. Martin Luher Church, Cleveland, Ohio. Retirement.

SOUTH CAROLINA

NDERS, JOHN A. From Good Shepherd Church, Norristown, Tenn. To Bethany Church, Newberry.

TEXAS-LOUISIANA

ULLERY, STEPHEN E. From Gadsden, Ala., mission developer. To Warren-Centerline, Mich., mission developer.

VIRGINIA

RDHAM, A. ELWOOD. From Holy Communion Church, Portsmouth, Va. Graduate study.

TH, WILLIAM E. From Miller and Zion Churches, Knoxville, Tenn. To Mosheim Parish, Tenn.

UTMAN, CARLSON B. From Salem Church, Mt. Sidney. To Holy Trinity Church, Martinsville.

DECEASED

THE REV. CHARLES ELBERT LMES, 38, pastor of Bethel Church, te Rock, S. C., died Nov. 22 of a heart ck.

native of Wheeler County, Ga., Pastor mes was a graduate of Newberry College Southern Seminary.

e had been pastor of Bethel Church, his pastorate, since June, 1957.

urviving Pastor Holmes are his widow, former Dorothea Spitzer; four sons, es E., Clyde H., Erie A., and John D.; mother, Mrs. Etna Holmes of McRae, two sisters, Mrs. Mary W. Foster of nd, Fla., and Mrs. Doris H. Lamb of yo, Japan; and two brothers, Robert of n, S. C., and Jessie of McRae, Ga.

uneral services were conducted Nov. 24 ethel Church, White Rock, by Dr. Leroy lackwelder, South Carolina Synod Presi- Karl Kinard, and the Rev. Robert gert.

terment was at the Bethel Church etery.

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20 good used Church pews, 9 feet, six inches long. Call or write to Rev. George J. Herber, Resurrection Lutheran Church, Gretna, Nebraska. Phone, Gretna 2901.

IN CONCLUSION . . . . . .

I HAVE OFTEN been struck by the difficulty John the Baptist had after people had responded to his flaming sermons. He preached, "Repent and be baptized, for the kingdom of God is coming." People did repent and were baptized, and then asked: "What do we do next?"

John said, "If you have two coats, give one to a man who has none," and "Soldiers, be content with your wages." This was good advice but didn't have the high voltage the audience was accustomed to.

All the big revival preachers, no doubt, have the same problem. "Give your hearts to Christ," they say. "Let your lives be turned inside out." And people say they will, in tears of penitence and joy. Then comes the morning after, and the question is, "What difference does it make, now that the great emotional experience has ended?"

A skillful speaker can preach a wonderful sermon about peace, and fill his audience with a strong desire to live in love toward all people. The next day's newspapers tell about Mr. Khrushchev's new attempt to squeeze the western nations out of Berlin. You know that Berlin is a key point the western nations can't give up if they intend to prevent the Communists from engulfing all Europe. What does that have to do with sermons about peace?

TO SOME EXTENT, we have to live in two worlds at the same time. We have to keep constantly clear about the fundamentals . . . This is God's world. He cares as much for the Russians as for us. The peace he gives is greater than we can understand.

But down on the plane of mere earthly affairs we have to try to put two and two together, figuring out as best we can wh God wants or does not want us to do wi such ugly things as guided missile There is always a serious possibility th we may not know what he wants us to d

This problem came up in an interesti way a few weeks ago when outstandi Protestant students of international a fairs had a meeting in Cleveland. M Dulles spoke because, before he becar U.S. secretary of state, he used to be t leader of this group of leaders. After left the meeting the leaders said th thought the U.S. should give diploma recognition to Red China.

A reporter asked Mr. Dulles what thought of this statement by the churc men. He said he pays attention "to juc ments taken by church people which late primarily to the realm of moral pr ciples and the like." But when "it con to practical details such as whom y recognize and whom you don't, ther think the judgment does not carry same weight."

THAT'S TRUE, of course. But it does mean that Christians should be cont to turn over to Mr. Dulles all matters practical detail. Every citizen, and es cially every Christian citizen, should s to be well informed about world affa and should try to develop respons opinions. That is the essence of life democracy.

We must keep aware that our own interest, even our laziness and love comfort, keep us from seeing our w as God does. But it's only as we do best to struggle with the practical de of this world's problems that we re understand how seriously we need to pent and be baptized. —ELSON RU

If God were to come with His angels, no one could listen to Him...

We cannot bear to have God speak to us in His majesty with countless thousands of angels. Therefore the best procedure is to abolish our design to hear God speak in His majesty, for we cannot bear this language. But God says: Now I shall hide My majesty, most thoroughly, shall allow My Son to become man, born of a virgin; let Him do good to men and preach them the forgiveness of sins. He shall act in the kindest manner possible; only bear in mind that this man is the same God who spoke in the desert at Mount Sinai to the Children of Israel. Believe, therefore, that it is He whom you are hearing. He has hidden His majesty in humanity, does not appear with lightning, thunder, or angels, but as one born of a poor virgin and speaking with men of the forgiveness of sins.

Martin Luther

These words of Martin Luther help give us a deeper understanding of the true meaning of Christmas. We reproduce them here as our Christmas greeting to you.

LUTHERAN BROTHERHOOD Minneapolis, Minnesota

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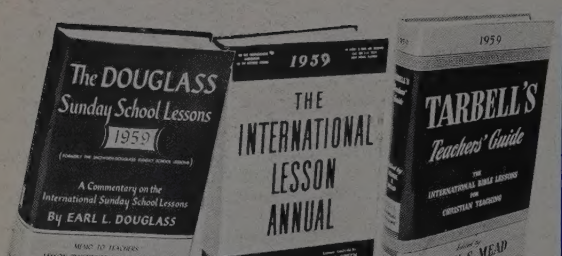

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